THE CHURCHES OF CHRIST IN TIME OF WAR

EDITED BY

CHARLES S. MACFARLAND

BROOKLYN
PUBLIC LIBRARY

Form Bo. 4-17-125 E. B. B. Co.

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_S0-CVV-004

THE CHURCHES OF CHRIST IN TIME OF WAR

Edited by

CHARLES S. MACFARLAND
General Secretary of the Federal Council
of the Churches of Christ in America

A HANDBOOK FOR THE CHURCHES

Published for the
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
by the
MISSIONARY EDUCATION MOVEMENT OF THE
UNITED STATES AND CANADA
NEW YORK

M 1384787

940.9
F293

COPYRIGHT, 1917, BY
FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

BROOKLYN
PUBLIC LIBRARY

THE CALL

To the Members of the Federal Council of the Churches of Christ in America:

Dear Brethren:

Upon recommendation of the Administrative Committee and by subsequent vote of the Executive Committee, which actions were taken in response to overtures from local federations, ministerial associations, and other elements of the constituency of the Federal Council, a special meeting of the Federal Council is hereby called,

To be held at Washington, D. C., Tuesday and Wednesday, May 8 and 9;
For prayer and conference;
To prepare a suitable message for the hour;
To plan and provide for works of mercy;
To plan and provide for the moral and religious welfare of the army and navy;
To formulate Christian duties relative to conserving the economic, social, moral, and spiritual forces of the nation.

The meeting to be constituted as follows:

The full membership of the Federal Council in executive session;
Vice-Presidents, members of Executive, Administrative, and Washington Committees, Commissions and Committees, and representatives of local federations, as corresponding members.

Five representatives each, for joint conference, from the following organizations:

Home Missions Council,
Foreign Missions Conference of North America,
Federation of the Women's Boards of Foreign Missions of the U. S.,
Council of Women for Home Missions,
International Committee of Young Men's Christian Associations,
National Board of the Young Women's Christian Associations,
American Bible Society,
World Alliance for Promoting International Friendship through the Churches.

It is proposed that part of the sessions shall be executive and part of them in joint conference with these related bodies.

The Executive Committee earnestly hopes that the constituent denominations will be represented by their complete membership in the Council for an occasion of momentous significance such as the churches of Christ in America have never before been called upon to consider.

Faithfully your servants,

FRANK MASON NORTH,
President.

CHARLES S. MACFARLAND,
General Secretary.

New York, April 20, 1917.

CONTENTS

		PAGE
	INTRODUCTION	vii
CHAPTER		
I	THE CALL OF THE HOUR	5
II	THE SPIRIT OF OUR INTERCESSION . .	13
III	THE CHURCH'S RESPONSIBILITY AND OPPORTUNITY	27
IV	THE CHURCH IN THE NEW DEMOCRACY .	53
V	THE CHURCH IN THE NEW WORLD SITUATION	67
VI	THE WAR AND THE NATION'S LARGER CALL TO WORLD EVANGELISM	91
VII	SUPPLEMENTING THE SUFFERINGS OF CHRIST	111
VIII	THE MESSAGE TO THE CHURCHES . .	129
IX	WORKS OF MERCY	141
X	THE MORAL AND RELIGIOUS WELFARE OF THE ARMY AND NAVY	153
XI	CHRISTIAN DUTIES IN CONSERVING THE SOCIAL, MORAL, AND SPIRITUAL FORCES OF THE NATION	169

INTRODUCTION

This volume contains the utterances at the session of the Federal Council which met in the national capital in compliance with the official call.

Chapter I consists of the opening words of the president, Rev. Frank Mason North. Chapters II to VII contain the messages of Rev. James I. Vance, President Henry Churchill King, Raymond Robins, John R. Mott, Robert E. Speer, and the sermon by Rev. John Henry Jowett. Chapter VIII gives the report of the Committee on Message; Chapter IX of the Committee on Works of Mercy; Chapter X of the Committee on the Moral and Religious Welfare of the Army and Navy; Chapter XI of the Committee on the Conservation of the Social, Moral, and Spiritual Forces of the Nation.

The volume is published in the hope that it may serve pastors, teachers, and churches in adjusting their service to the call of the hour.

The proceedings of the Council are published as a supplementary pamphlet and should be studied in connection with this volume.

THE EDITOR.

I

THE CALL OF THE HOUR

I

THE CALL OF THE HOUR

We are mindful, to-day, that through these well-nigh three years of war between our friends and of agitation and agony in America's own soul, in tens of thousands of pulpits through this broad land of ours the messages of the Master of Life have been declared and from tens of thousands of altars the prayers of devout multitudes have ascended to heaven.

Here in the capital of the nation, to which by our love and fealty we are bound to one another, held in this fellowship of a common loyalty by ties indissoluble, stirred by the consciousness of liberties won for us by the sacrifices of our fathers, we recall the words of three great leaders of the people: the first President as he challenged the young nation to the endeavors of a noble but untried career, the martyr President of the Civil War as, with the smoke of battle still hanging low upon the near horizon, he revealed to that nation the essential aims of its own breaking heart, and the President of this new era, who but yesterday in yonder senate-chamber

declared anew in an utterance which will live while the world lives, the essential rights of men and the inalienable principle of sacrifice.

Washington appealed to heaven: "That the happiness of the people of these states, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing (the liberties guaranteed by the Constitution) as will acquire to them the glory of recommending it to the applause, the affection, and the adoption of every nation which is yet a stranger to it."

Lincoln, in his immortal words, half appeal to the people, half prayer to Almighty God, heartened for fresh effort the struggling nation: "It is rather for us to be dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Wilson, worthy of this great fellowship, in that recent hour upon which focused the thought of the whole world, declared: "The right is more precious than peace, and we shall fight for the things which we have always carried nearest our

hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other!"

These three great utterances ring with a common note. It vibrates through twelve decades of the nation's life—the indefeasible right of human liberty.

One greater than these declared, before the nations of this day were born, the one eternal principle of liberty for man and nation: "If the Son shall make you free, ye shall be free indeed."

Because the messages of the churches, because the prayers which rise from their altars, ring with this note, we who represent the churches have a place here in this vital hour. We come at the nation's crisis because at the burning center of each of these compelling statements of a great truth is the luminous heart of that which sixty generations

of men have held to be the gospel of Jesus Christ, the Redeemer, the Liberator of the world.

The Constitution of the United States guarantees to the churches the right of freedom of worship. It as well protects them in the privilege of freedom for service. The separation of church and state is the very condition of the sacrificial devotion of the churches to the common welfare of community or nation. That devotion we are here to offer. War, however just and unselfish in its aims, places upon the nation an incalculable moral strain. To the individual it brings startling opportunities both for the most exalted heroism and the basest degradation. The churches will, with fresh enthusiasm, consecrate their resources of courage, of sacrifice, of service, of prayer, to the uses of the nation as it steadies itself for the travail and the triumph of war. They will press as close as they may to the side of those who bear arms on land or sea. They will bring their reserves of mercy and kindness to the sick and wounded and desolate. They will give their youth, their manhood's strength, their woman's sympathy and skill, to the armies, to the farms and shops, to the hospitals. They will surrender their most tireless workers, their best trained students, their strongest ministers, for the common service and the highest spiritual tasks in the camps at home or with the forces at the front. They will resist with all their power the sordid influences

of selfishness and materialism which war so surely fosters and will strive, with the Divine power, to keep pure the springs of motive and to renew from day to day the moral and spiritual vitality of the nation without which the victory of its arms would be the defeat of its ideals. And when the glad hour comes for which all are eager, we of the churches will stand in close ranks with all the grateful citizens of the Republic, to challenge the peoples of the world to the splendid enterprises of peace, of peace upon the unshaken basis of righteousness and liberty, ready, let us trust, then as now for whatever contest or renunciation the Master of Life who is the Lord of Love may appoint us.

We are here to-day, members of the Federal Council, not to stimulate our patriotism, nor to assert our loyalty, but to accept our responsibility, to define our task, and to determine our program. To these ends may the Spirit of God abide in us throughout these significant days.

II

THE SPIRIT OF OUR INTERCESSION

II

THE SPIRIT OF OUR INTERCESSION

"And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

"And he said unto them, What would ye that I should do for you?

"They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

"But Jesus said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?

"And they said unto him, We are able," little realizing what it meant, and how often we say it without realizing what it means!

"And Jesus said unto them, The cup that I drink of ye shall drink, and with the baptism that I am baptized withal shall ye be baptized;

"But to sit on my right hand or on my left hand

is not mine to give; but it is for them for whom it hath been prepared."

This means that it shall be given to those who earn it in the only way that a Christian can earn reward, in the path of service and sacrifice.

"Can ye drink of the cup that I drink? or be baptized with the baptism that I am baptized with?"

They were seeking greatness. It was a laudable ambition, but they had the wrong conception of greatness and a mistaken idea as to how it was to be achieved. They had an idea that greatness consisted in position, in the acquisition of some outward sign of dignity and power. Christ is saying to them, it is not won that way. Greatness is not in position, but in character. The great thing is not where you are, but what you do. It is not what you have, it is what you are.

"Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" I think he is saying that to us as we gather here, representing the Protestant Christianity of this North American continent. Sometimes we make the same mistake those disciples made. We want greatness in his Kingdom and in his work. Our ambition is to sit, the one on his right hand and the other on his left, in his glory. We covet a preeminence in his work. Sometimes our organizations fall into a kind of generous rivalry for the first place of leadership in Christian work, imagin-

ing that position and preeminence and some outward sign or mark of advancing the cause of Christ is the great thing, and Jesus comes to us and says over again the old words: "It is not where you are. It is what you do. It is not your place. It is the amount of service and sacrifice that you put into my work."

"Can ye drink of my cup? Can ye be baptized with my baptism?" He is saying that to his people in these days with a new emphasis, but with the old yearning in his heart. He is saying it to us across the battle-fields of the world.

We meet here this morning sobered by the thought that our nation is at war. We have done our best to keep out of it, but we are in it and I fancy that at last we are glad that our flag is floating alongside the tricolor of France and all the other flags that stand for freedom and for humanity. We have tried to keep out of this war, but we are in it because we believe the cause is right, and because we feel somehow or other that in it we can serve Christ. Already we are seeing that, in the providence of God, some good is coming out of the struggle. France has gotten a new birth. She has been regenerated. Russia has been democratized. Great Britain has been unified. Belgium has been glorified. And now our country is being internationalized as it enters the struggle in which it is not after one foot of territory, nor one ounce of

temporal power, nor any nation's money, but simply after the chance to serve humanity.

Across those drenched battle-fields, in which perhaps our boys must before very long take their part, the great Captain of our salvation is saying to us as a nation and to our churches: "Can you drink of the cup that I drink? or be baptized with the baptism that I am baptized with?"

It seems to me, my brethren, that there are three great words which speak to us out of this struggle. The first is *service*. That is the thing that is flaming along the battle front, and that is why we have shouldered our share of this burden.

When King George was crowned in Westminster Abbey, the text of the sermon by the Archbishop was this: "I am in the midst of you as he that serveth." Little did they dream then of the significance of that coronation text, for that is the thought that lives in this struggle. Some one from Australia who had gone to witness the coronation exercises tells how one night, going home from a function, he wandered into an alley, having lost his way, and there in the heart of London about midnight he found an English lad sitting on a doorstep with his little sister in his lap. He had taken off his coat and wrapped it around the child to keep her warm. That, he said, he saw in the heart of the empire at midnight.

Ah! That is a great thing in this war. If we

interpret it aright, it seems to me, that is what we are trying to do. That is what America's entrance means. Our church must catch that note. We are simply unclothing ourselves that the needy may be clothed. It is the old theme of service, and we shall miss the significance of these days if we do not hear Christ putting a fresh emphasis on the glory of service. Service is the way to greatness.

The second thing is *sacrifice*. I do not think there will be any trouble about understanding the atonement after the war is over. I do not think men will discuss this or that or the other view of the atonement after this war is over, for it is aflame all along that battle-line. It is sacrifice, and it is sacrifice for others. They are living the atonement over there. It is not only service, but it is sacrificial service. It is not only getting a new interpretation, it is getting a new emphasis. The very soul of the thing is in this world struggle. As these men come back from that war and we preach over to them the old story of the cross, they will know what it means, because they have themselves all the while been putting that glorious truth into practise, even though it cost life. As Christ laid down his life for us, so we ought to lay down our lives for the brethren.

The third thing is that which comes out of these two, out of sacrifice and out of service. It is *unity*. It is not necessarily union. It is something bigger

than union. It is unity. It is cooperation. It is the laying aside of little things to do the big things. It is seeing the big things face to face. How cheap and poor and tawdry some of the things which divide us seem as we pause to view the issue!

Somebody was telling me recently of a communion service on the battle-line. All kinds of people were there partaking of the sacrament. It was a Presbyterian minister who was conducting the service, but Presbyterian leaders were not the only ones helping him to distribute the sacred emblems of the Savior's crucified body. Methodists and Baptists and Protestants and Catholics, and probably Jews, were all there. They were all reverent before the great significance of the life that had been laid down for humanity, and the symbolism of that holy sacrament swept aside all small lines of difference and division, as they faced the glory of that passion. That is coming to us in these days.

The Bishop of Montreal said that even if the Archbishop of Canterbury were to come to him and forbid him doing certain things, in a line with Christian unity, that even if the Archbishop of Canterbury were to come to him and say: "This must not be done," he would say: "I cannot recognize any authority short of that of the great Head of the church."

Is not Christ speaking to us to-day as perhaps we have not heard him speak in the years gone by,

of the greatness of the things which unite us, of the smallness of the things which divide us, of the greatness of those elements which go to make up the spiritual?

I was reading a few days ago an incident in the experience of Johnston Ross,—how he and John McNeill were standing one day witnessing the great procession of the National Scotch Church in Edinburgh, a magnificent pageant. As the moderator went by in royal car, drawn by milk white horses, with outriders and banners flying, Ross inquired: "What do you think the Lord Jesus thinks of all this?" and he got no reply. Then directly he turned to look and McNeill's face was lifted to the sky and the tears were running down his cheeks. After a moment he said, lapsing into his broad Scotch: "He is thinkin' naethin ava. He is ower thrang" (He is thinking nothing at all. He is too busy). Dr. Ross said it came to him all at once that our Lord is a very busy man, and that he is not interested very much in so many of the little things that absorb us, but that it is the great issues which absorb him.

Is he not speaking to us to-day of the big things in our Christianity, of service, of sacrifice, of unity?

Can ye drink of the cup, the cup that brims to the lip with service, the cup that is blood-red with sacrifice? the old communion cup, the old loving

cup of our faith—can ye drink of my cup and be baptized with my baptism? God grant that we may be able!

I want us now to spend a little season in prayer. May I ask that you bow your heads in devotion as I indicate the topics which I should like to have us offer in our petitions, each one from his own heart, as we silently pray together. At the conclusion of this season of silent prayer, I shall ask two or three of you, without being called on by name, just as you may feel prompted, to lead our devotions. Let us pray.

As we approach the God of nations, and seek the leadership of the great Captain of our salvation for ourselves and for his blood-bought church in these days of world need and struggle, let us pray, first, for *vision* that we may see him who is nail-scarred and thorn-pierced, and who shall see of the travail of his soul and shall be satisfied, and who in these days still cometh from Edom, with dyed garments from Bozrah, trailing the glory of his apparel.

Let us seek a vision of the crucified Christ, that we may be willing to drink the cup and share the fellowship of his sufferings, and then let us seek a vision of the compassionate Christ, that we may

have pity in our hearts and be fitted to minister with Christ in shepherding a suffering world.

Let us pray next that we may see ourselves and the revealing presence of our Lord, our need, our shortcomings, our sins, our duty, our possibilities in him, whose word says: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."

Let us pray also that we may see the open door which fronts and invites the church to its supreme opportunity, that we may see our chance for service, for making Christ known, for letting him live through as well as in us until the world shall know that God has sent him.

With this three-fold vision of our Lord, ourselves, and our opportunity, let us pray for *faith* in the mighty God, for a faith that will steady us during these times of tumult, for a faith that finds God on the throne and that has no doubt that because he is on the throne, good will be the final goal of ill, for a faith that sees ever around the mount in which God's servants dwell the army of celestial allies, and that in every condition can see all things work together for good to them that love God, to them who are the called according to his purpose.

Let us pray for *hope,* since we are saved by hope. Let us pray God for hope to see how things are

going to be when he has his way with this world, and to live as though things were that way now.

Let us pray also for *love,* love to him and love to one another, for love for our enemies, that these days of strife may not engender either permanent or temporary hatred, that we may never hate people, but that we may ever hate sin, injustice, unbrotherliness, and ill will, and that for our present task of world leadership we may be able to comprehend with all saints what is the length and breadth, and height and depth, and to know the love of God which passeth knowledge.

Let us seek God's continuing blessing and guidance for the President of these United States and for all who have the leadership of the nation in this world crisis.

Let us pray for our army and our navy, for those who are enlisting, for our sons and our daughters, and for all who serve the flag with arms and tools, on the battle-line, in the training camps, in shops, and in the furrows.

Let us pray for our allies, that no division may arise among us, but that we may fight as one man until freedom wins.

Let us pray for this conference that we may see what is to be done for God and for men, for the church and for the nation, for humanity, and that we may be given wisdom and strength faithfully to do our part.

Be pleased, O Lord, to hear these our prayers, and hear us now as we offer the prayer which thou hast taught us:

"Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory, for ever and ever, Amen."

III

THE CHURCH'S RESPONSIBILITY AND OPPORTUNITY

III

THE CHURCH'S RESPONSIBILITY AND OPPORTUNITY

Such a time as this makes one wish that he had been thinking to more purpose, had been more alert to the meaning of world trends, more sensitive to the leading of the Spirit of God, more dead-in-earnest to find and to do the truth.

But it is most fitting that this Council should be called for the completest possible mobilization of the moral and religious forces of America in this supreme crisis in the world's history. It is peculiarly fitting, for the issues of this war are, to an unprecedented degree, moral and finally religious, and they call, therefore, preeminently for the rallying of all our spiritual forces from the start, as the European Christian leaders feel that they themselves did not quite do.

Certainly we are not likely to exaggerate the significance of the present crisis. We are far more likely, I judge, to dream through it, only to wake up at the end to priceless opportunities thrown away.

I. First of all, then, the churches need—what the topic given me implies—a keen sense of the greatness, both of the crisis and of the involved opportunities.

1. And, first, we need a new sense, I submit, of the gravity of the crisis.

The submarine danger is still most serious. It is not yet proved that it may not succeed. One ocean liner, recently arrived, heard an S. O. S. call every half hour in the first twenty-four hours of her voyage from England.

The possibility of a separate Russian peace is not settled, and how grave a difference that may make in the length of the war and in our sacrifice in it, only a little thought will make clear.

Suppose that Great Britain is brought to her knees! Is that no concern of the Christian church? What Christian cause will gain by that? Suppose that the Central Powers succeed in dictating the terms of peace! Let one think what that would mean, by measuring the distance that Germany herself has traveled as to the standards applied in this war. These are the words of the old Emperor to his troops as they went into the Franco-Prussian War:

"We are not making war on the peaceable citizens of France, and the first duty of the loyal soldier is to protect private property and not let the high reputation of our army be stained by the com-

mission of any isolated act showing lack of discipline. I expect of you that you will conduct yourselves with honor in the enemy's country."

How far has Germany traveled from that statement! At The Hague, Baron Marschall von Bieberstein said, when the use of mines was under discussion:

"Military action is not solely governed by the stipulations of international law. There are other factors. Conscience, good sense, and the feeling of the duties imposed by the principles of humanity will be the safest guide for the conduct of sailors, and will afford the most effective guaranties against abuse. Officers of the German navy, I proclaim it loudly, will always fulfil in the strictest manner the duties which result from the unwritten law of humanity and civilization."

In the light of Germany's own changed standards, then, we may read something of the greatness of the present crisis.

Let one think, too, of that threat of war of which Wells wrote some time ago, that puts before us truly what the world confronts if things are allowed simply to take their course. He said:

"I believe that this war is going to end, not in complete smashing up and subjugation of either side, but in a general exhaustion that will make the recrudescence of the war still possible, but very terrifying. The thought of war will sit like a giant

over all human affairs for the next two decades. It will say to us all: 'Get your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits, and shirk obligations, I will certainly come again. I have taken all your men between eighteen and fifty, and killed and maimed such as I pleased—millions of them. I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you, delightful and beloved boys. And behind them come millions of delightful babies. Of these I have scarcely smashed and starved a paltry hundred thousand perhaps. But go on muddling, each for himself and his parish and his family, and none for all the world, go on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come back again and take all that fresh harvest of life, all those millions that are now sweet children and dear little boys and youths, and I will squeeze it into red jam between my hands, and mix it with the mud of trenches and feast on it before your eyes, even more damnably than I have done with your grown-up sons and young men.' So—war," Mr. Wells says, "and in these days of universal education the great mass of people will understand plainly now that that is his message and intention."

And it is with an issue like that that we are concerned, as we enter this war. Dr. Kelman reports that even the common English soldier has come to feel that he is fighting to-day for the ending of war, in order that this thing may never occur again—fighting to deliver his children and his children's children from the curse of war.

The crisis is to be seen, then, in the greatness of the issues involved. For they cut, I verily believe, to the very bone of any decent civilization and of all ideal interests, though this we have been slow to see.

The real issue at bottom, indeed, I think may be said to be the issue of our being Christians through and through. As I have elsewhere said, there is probably a growing conviction on the part of thoughtful Christian men the world over that the incomparably terrible war through which we are passing and the world crisis it involves themselves suggest that the race's real trouble is that there has been no consistent and radical trial of the spirit and principles of Christ in the whole realm of human life. We are learning that we cannot be half-way Christians successfully. Here, too, Drummond's contention holds, that "the whole cross is more easily carried than the half." "The church cannot go on," another has said, "preaching Jesus to individuals and Machiavelli to states. At last the high gods weary of such stupidity and send the deluge."

The church certainly must make sure that it does not subject itself to a criticism leveled by a recent writer against certain humanitarians. There has been some danger, I fear, upon that point. "It is just those," this writer says, "who seek to serve humanity, who, in this supreme human crisis, affect an aristocratic aloofness and snobbish neutrality toward its issues. Only colossal conceit, crooked thinking, or dazed sensibilities enables avowed humanitarians to believe that a majority of civilized mankind is fighting and sacrificing all without reason and significance for human progress. . . . Whatever greedy rivalries lay concealed in the darkness of antecedent diplomacy, the war is steadily becoming a conflict between progress and reaction, humanity and savagery, freedom and tyranny."

2. The church needs, too, a new sense of the greatness of its opportunity in this hour. That opportunity is hardly less than the possibility of a new civilization, a new epoch for the kingdom of God on earth. This will become more clear as we go on.

A single suggestion of the greatness of the opportunity is to be seen in the fearful cost of this war in every way. Several months ago the war had already cost in money alone more than the total debt of the world in 1914 and it has cost in like measure in all other ways. That fearful cost sug-

gests to believers in the overruling providence of God that we must look for, and plan for, and expect, commensurate gains for the race. Surely such immeasurable sacrifice, however blind it may be at given points, is not, under God, to be poured out in vain. These sufferings, too, must be truly vicarious. If even the cup of cold water in the name of a disciple is not to lose its reward, surely this endless sacrifice is not to go without its due reward in the greater good of men. If we had been willing to put into constructive good-will only one tenth of the cost of this awful struggle so far, what might it have meant for the progress of the race?

It is imperative, then, first of all, that the church should get a keen sense of the greatness both of the present crisis and of the opportunity involved.

II. In the second place, we can read the responsibility and the opportunity of the Christian church aright, only when we remember the trusts committed to her, for the church is a trustee of priceless spiritual interests—of the conviction of the value and sacredness of the person, of freedom of conscience, of faith in God, of the Christianity of Christ. Let us see what obligations and opportunities are involved in this trusteeship.

1. First of all, the church as trustee of that great Christian conviction of the priceless value and inviolable sacredness of every human soul, has a great obligation in these times.

For that great conviction is the root, the absolutely indispensable root, of all liberal principles and of every form of liberty, political, economic, social.

That trust the church cannot lay down, nor be indifferent as to whether its fruits abide, for Christianity is democratic to the core. In it there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, male nor female. Peace is not the sole Christian interest in time of war. The church must hand that trust down, not weakened, but strengthened, more clearly comprehended, more ideally embodied.

As trustee of this deep conviction of the essential sacredness of humanity, the church should furnish, too, in a special degree that unselfish leadership which democracy particularly requires.

There is evidence in the various government advisory councils and commissions, in the principles of taxation that are being urged, and in the fact that the nation is probably more united in this war, the most unselfish of all our wars, than in any preceding war—in all this there is evidence that the country is to have unselfish service of a high order, and probably greater freedom from corruption and graft, than ever before in its history. But all this should mean, with more reason, that the church is not to lag behind in unselfish leadership here in defense of its great liberal heritage.

2. The Protestant churches represented in this

Council, in the next place, are peculiarly trustees of that freedom of conscience which, we do well always to remember, is the root of freedom of thought, of freedom of speech, of freedom of investigation. The whole great achievement of modern science could not have been possible without this root, freedom of conscience. The churches are, therefore, bound to stand, in these days of passionate feeling, with firm purpose for real tolerance and consideration. The duty will become an ever more pressing one as the conflict proceeds. We are to be tolerant of honest differences. We are to be sure that those differences of opinion that must prevail do not turn into antagonisms.

We shall be sympathetic with loyal German-Americans, and have some sense of the difficult position in which they find themselves. One German paper in my own region, said a little while ago: "Terrible days of conflict between duty toward our country and natural sympathy for the land of our fathers are before us. But if it should break our hearts, America shall not find us wanting."

We need sympathy with the conscientious objectors to war. There must be no Bertrand Russell cases in the United States, no harrying of genuine, conscientious objectors, no undue censorship.

We may far better imitate France's democratic conduct of the war than Prussia's autocracy. We

are always seriously exposed to the danger that comes in fighting error, of approximating that error. "Heaven save us," as Lord Bryce says, "from imitating Prussia," in the interests of a short-sighted efficiency that forgets half the moral law, blunts freedom of initiative, and fails utterly in the most vital concerns. We want no Kaiserdom in America. And if there is to be no Kaiserdom in America, it will be the responsibility of the church above all to make sure that that is so. The church is bound here to bear no uncertain testimony, bound scrupulously to guard our Protestant inheritance of freedom of conscience, freedom of thought, freedom of speech, freedom of investigation.

3. The church, in the third place, is the trustee also, in peculiar degree, of faith in God, and she has in this world crisis a rare obligation and opportunity to bring to men this vision and faith, a new conviction of our absolute need of God, so vigorously voiced by Mr. Wells. He has not been much of a religious prophet until these recent months, and it is all the more significant, I think, that it should be he who writes in this fashion:

"Men will have to look to another Power, that is at once above them and within, to assert those eternal standards of justice which alone can give peace. . . . And until they do look up and see him, this world is no better than a rat-pit, a place slip-

pery and disgusting and wearisome with the tormented stuff of furious and aimless lives."

How greatly has there been demonstrated in these days our need of God, our absolute dependence upon God for guidance where we cannot see, for help in a world crisis which we cannot ourselves solve, for a God not tribal nor national in a war that becomes ever more and more devilish, in a crisis when machinery and organization and wealth and science are plainly not enough. Truly, if any man believes in prayer, this is the time to pray.

The churches, surely, are trustees of faith in God, and they have such an opportunity as has, perhaps, never before come, to bring home to men their need, their absolute need of God.

4. Once more, the church is trustee of Christianity, of the spirit and teaching of Jesus. We have been having a demonstration on a world-wide scale of humanity's absolute need of the Christianity of Christ.

What has been happening, I suppose, is that little by little men have been sloughing off all un-Christ-like types of Christianity. An Old Testament type of Christianity has not borne the test. The Christianity that we must preserve is not to be shallow and it is not to be sentimental. It is not primarily emotional. It is not primarily theological. It is not primarily ceremonial. All these types of Christianity have been proved wanting. With all of them

it has been found possible to harmonize at the same time a hatred and bitterness utterly un-Christlike. All these have failed. The only Christianity that can be said to have come out of this conflict unscathed is the Christianity of Christ himself, ethical through and through, applicable to all men and to all classes, and to nations as well as to individuals, free, utterly free from hatred and bitterness and from all arrogance.

Perhaps no one has better embodied that spirit than Edith Cavell. It is an English humorist, Jerome K. Jerome, who wrote of her:

"The finest thing she did, not only for her country, but for the men and women of all lands, was when she put aside all hatred, all bitterness. 'Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred nor bitterness toward any one.' We, too, are standing before God and eternity, and his judgment is awaiting us. For us, too, patriotism is not enough. Our victory must be not only over the Germans, but over ourselves. We must have no hatred, no bitterness. By no other means will peace be 'conclusive.'"

Let America's entrance into the war be in that spirit. For let us be sure, as Christians, that Christ's Christianity has vanished, where love and humility have failed. No decent civilization is possible without these fundamental qualities of the

spirit of Christ. For the sake of all nations, of those who chance now to be our enemies as well as of all others, we must hope that the utter selfishness and the unspeakable arrogance of the other point of view may be swept away. It is well for us vividly to see, I think, what is involved in that arrogance. Let these two paragraphs of the terrible "Hymn of the German Sword" bear witness:

"Germany is so far above and beyond all the other nations that all the rest of the earth, be they who they may, should feel themselves well done by when they are allowed to fight with the dogs for the crumbs that fall from her table.

"When Germany the divine is happy, then the rest of the world basks in smiles, but when Germany suffers God in person is rent with anguish, and, wrathful and avenging, he turns all the waters into rivers of blood."

I do not quote these sentences to prompt ill feeling. I quote them that we may understand perfectly well that between the philosophy of the state, out of which that hymn has grown, and Christ's Christianity there is absolutely no possible peace.

If Christ's Christianity is to be maintained in this world, it must mean also the mastering of destructive scientific forces. This is a war that has been made scientifically demoniacal, and we shall not solve its problem until we have brought under

rational and Christian control these terrible forces of the world. As Salomon Reinach has recently said:

"At the future Congress, among the seats reserved for the delegates of the great powers one seat should remain vacant, as reserved to the greatest, the most redoubtable, though youngest of powers—science in scarlet robes. That is the new fact. That is what diplomacy should not ignore, if that imminent and execrable scandal is to be averted—the whole of civilization falling a victim to science, her dearest daughter, brought forth and nurtured by her, now ready to deal her the death-blow. . . . The all-important question is the muzzling of the mad dog. Science, as subservient to the will to destroy, must be put in chains. Science must be exclusively adapted to the works of peace."

Let me ask you, as Christian men and women, to think what that means. It means a necessary appeal to reason, to conscience, to moral and religious ideals. It means that nothing can save civilization but thorough permeation with the truly Christian spirit.

I have said that the church needs a keen sense of the greatness of the crisis and of its involved opportunity, and that it must read its obligations and opportunities in the fact that it is a trustee of great spiritual interests, of the value and sacred-

ness of the person, of freedom of conscience, of faith in God, and of the Christianity of Christ.

III. Out of all this, now, grow certain further obligations, and opportunities, which the church must face.

1. First of all, this world crisis calls for co-operation among all the forces of righteousness to a degree so far hardly imagined. Was it not for this very purpose, that this organization was providentially formed to meet this crisis,—for such co-operation on the part of the people of God as the world has never yet seen? This war, as I have elsewhere said, has disclosed a horrible vision of the breaking down of restraints which civilization had been centuries in building up. It has shown, as we have seen, that the destructive forces have been immensely augmented and developed with pitiless scientific rigor. And it has revealed a bottomless pit of possibilities of further scientific destruction and of the scientific intensification of a world-wide spy system and hostility along many lines that bid fair to make decent human relations well-nigh impossible. Is this generation to prove wise enough and great enough not only to check these destructive agencies, but positively to replace them with agencies of constructive good-will? Against such terrible possibilities as the war has disclosed there is no adequate defense but a moral and religious one. This is no time, therefore, for the forces of

righteousness to indulge in divisive differences. They must get together and work together.

That means that to abandon or lessen spiritual agencies now is folly unspeakable. Not less than before, but more than before, just because it is a time of crisis, is there need of the regular ministries of church and school. The very time when men can least of all afford to turn aside by one jot or tittle from a scrupulous fulfilment of spiritual obligations is in the time of crisis. The thirst for the ideal in literature which we are told the men in the trenches evince, is proof again that "man shall not live by bread alone." The higher interests we must remember are the interests first endangered under fatigue and strain, and need therefore all the more careful and steady guarding. In the meeting of these highest needs, then, we are especially to co-operate.

2. The churches need, in the second place, to sweep away cobwebs and subtleties, and to see the great issue of this war with clearness. Ultimately that issue is, as I have already implied, whether nations as well as individuals are to be held to moral and Christian standards. In that issue the kingdom of God is vitally concerned, and the churches may not be indifferent to it. For Germany's philosophy of the state, as a law to itself and as above the claims of all morality, is paganism pure and simple.

There can be, as I have said, no conceivable peace between that philosophy and Christianity.

What does progress in morals mean? In general, it means progress in the application of the moral law, from the individual to the class, and from the class to the nation. The cause of morals, and the cause of Christ, goes forward in the proportion in which we succeed in getting the principles of Christ, already recognized as obligatory upon individuals, acknowledged as holding also between class and class, and between nation and nation. The standards and ideals of Christ must prevail in our entire civilization. Is it no concern of the churches that this greatest triumph of Christianity should be accomplished?

3. Once more, it is peculiarly incumbent upon the churches, I think, that they help to keep the ideals of the nation high in the midst of war. No nation, perhaps, ever came into a great war with cleaner hands, after more patience—two years lacking only one day—or in more disinterested fashion, than ours into this war. It peculiarly concerns us all, therefore, and especially the membership of the churches, to make sure that our conduct of the war shall match our original aims. If that is to be true, we must set our faces like a flint against all war madness.

But there is great danger that we shall not keep the conduct of the war true to the high character

of the aims with which we have started. The beguilements of the staggering sums of money involved, the danger of overriding individual rights, the danger of giving up in many ways our liberal heritage, the danger of increasing militarism—all these things are with us, and against them all the church needs to stand like a rock.

4. The churches may be expected, above all, in the next place, to believe in the possibilities of a new civilization. No disciple of Christ has any right, certainly, to be a cynic or a standpatter. Let him read Christ's parables of the marvelous growth of the good. Let him remember the prayer that his Lord has taught him to offer, that the will of God may be done on earth even as in heaven. Let him be sure that Christianity is intended to permeate all the life of men. And let him believe, therefore, in the possibilities of a new civilization.

Let the Christian man remind himself of some of the things that make it seem as though that new civilization had indeed begun to dawn: the great Russian revolution, the progress of the prohibition of the liquor traffic among the belligerent nations, the fact that America has herself come into this war in such disinterested fashion, and what that may mean for surer triumph of the liberal interests and of the disinterested aims of the Allies at the end. Let him remember, too, the extent to which a League of Nations to Enforce Peace already

exists. As *The New Republic* said the other day: "The League of Peace exists sooner than any of us dared hope. What was a paper plan and theoretic vision two years ago is to-day a reality. The liberal peoples of the world are united in a common cause."

Let the Christian, too, remember the enormous degree to which cooperation in multiplied fields is already going on between these nations. What is the greatly significant thing which has been occurring in these last few days here in Washington? "What is being arranged in Washington these days," one of our great editors says, "is really a gigantic experiment in internationalism. For the first time in history the food supply, the shipping, the credit, and the man-power of the nations are to be put under something like joint administration. We are witnessing the creation of a super-national control of the world's necessities. The men who are charged with conducting this war are now compelled to think as international statesmen. The old notions of sovereignty no longer govern the facts. Three of the unifying forces of mankind are at work—hunger, danger, and a great hope. They are sweeping into the scrap-heap the separatist theories that nations should be self-sufficing economically and absolutely independent politically. . . . A new and more powerful machinery of internationalism is being created. It is a true internationalism,

because it deals, not with dynastic and diplomatic alliances, but with the cooperative control of those vital supplies on which human life depends. . . . This is the birth of the League of Nations." That is a thing to make any thoughtful man hopeful.

The trend toward democracy, which is everywhere now to be seen, is another element of hope. These all give us reason to believe that there is to be a better civilization than the world has yet seen. In that better civilization and practical working out of the spirit of Christ into the institutions of human society, Christian men and women must believe, and they must throw themselves with absolute self-devotion into the struggle for its oncoming.

5. The churches, once more, should be chief factors in insuring to our nation that stern self-discipline which may thoroughly reinvigorate the whole range of its life—physical, political, economic, social, intellectual, moral, and religious. The time for slovenliness of national life in any realm is gone. For these ends we are to search our hearts here in America and to repent of our sins. Less than that is no true preparedness for the new age. We are fighting, we say, for democracy. Let us then be sure, above all, that we have become truly democratic within. To take a single illustration, can we really believe that we are yet a democracy, or have insured a united and devoted people, when 51 per cent. of the families of the United

States still have an income of eight hundred dollars or less?

6. To this end, again, the membership of the churches must be intelligent, thoughtful, unselfish world citizens, with world vision, educated for world living, ashamed not to think in world terms, in terms of humanity, and so lifted above a selfish exclusive patriotism, while at the same time genuinely loyal to their nation. It is muddy thinking which supposes that a true nationalism demands national conceit and selfish national exclusiveness.

7. The churches are bound, finally, to maintain and press a true social program, by and through the war, as well as after it, to make certain that this world cataclysm shall bear its full fruit in a better civilization than the world has yet seen, a civilization that shall be worthy in some measure of the enormous sacrifices which have gone into this war, and more worthy of the name which we give to our civilization—Christian.

To that end let us be sure, for one thing, that we guard the interests of our children. A recent Child Labor Committee bulletin says: "Thousands of children in England are without teachers or schools. At least one hundred and fifty thousand children between eleven and thirteen have left school to go to work. Sir James Yoxall said in Parliament: 'A large portion of our elementary school system is in ruins—I will not say as deso-

late as the ruins of Louvain, but there is some likeness.' Juvenile delinquency in England has increased at least thirty-four per cent. since the war began. In Berlin, in 1915, there were twice as many crimes committed by children as in 1914."

What is the lesson of all that for America? Certainly, to oppose all attempts to break down the school system either by relaxing enforcement of compulsory education laws, or by cutting down school funds, to oppose all attempts to break down the labor laws concerning children, to support as usual local and national social agencies. Much the same thing should be said with reference to labor.

There ought to be a comprehensive, clear-sighted, large-minded social program, back of which the whole reunited church shall align itself, to make sure that something worthy of the sacrifices that have gone into this war should come to pass. One of the things to be sought, I have no doubt, ought to be prohibition of the liquor traffic for the period of the war, and that is clearly within our grasp. The church may well remember, too, the enormous wealth that has gone into this war, and now clearly perceive that there are resources available, if we only think so, for the greater goals of the race.

And the end is not to come without sacrifice, as I have tried elsewhere to say. "He was shot, my last boy," (said a French officer to Mr. Frank H. Simonds) "up near Verdun, in the beginning of

the war. He did not die at once and I went to him. For twenty days I sat beside him in a cellar waiting for him to die. I bought the last coffin in the village that he might be buried in it, and kept it under my bed. We talked many times before he died, and he told me all he knew of the fight, of the men about him, and how they fell. My name is finished, but I say to you now that in all that experience there was nothing that was not beautiful."

Its beauty, men and women, was the awful, the sanctifying, the consecrating beauty of self-sacrifice. Its terrible price, the fathers and sons, the mothers and daughters, the age and youth of more than half the nations of the world are still steadily paying, in the name, they believe, of something more than a selfish patriotism. That sifting, searching, world crisis is now to bring to us, too, a like sacrificial baptism. God grant the opportunity may not come to us in vain!

When one thinks of what God has already wrought in these last months, of the magnitude of the sacrifices the race has already made, and of the great ends for which the liberal nations are now united he can only catch up the words of the "Battle Hymn of the Republic:"

"Mine eyes have seen the glory of the coming of the Lord;

. . . . . .

Oh, be swift, my soul, to answer him! be jubilant my feet!
Our God is marching on."

IV

THE CHURCH IN THE NEW DEMOCRACY

IV

THE CHURCH IN THE NEW DEMOCRACY

I feel a profound sense of rejoicing and a solemn need for consecration for ourselves and for the churches of Christ in America.

I rejoice, despite all the terror and suffering and cost that is before us, that this great hour in the life of the world could not be fulfilled without the share of America in the common sacrifice of the free peoples of the earth for the liberties of mankind. We were in danger of becoming too rich and soft and comfortable. The refining of this world conflagration is needed to burn out the dross of selfish ease, and the sectional, racial, and class antagonisms from the heart of our national life.

Then I rejoice in the testimony of this world war to the value of every class and group of the people in preserving the integrity of the national life. Never again can the laborer in field or mine or shop be despised or neglected by the builders of empire. The nation is the whole people, and not a sex nor class. The world war will be won in the homes and fields and mines and shops as well as upon the

battle lines of flaming steel. Men in overalls and women in aprons are as necessary for victory in modern warfare as an army with banners. There is now being witnessed the cooperation of men and women, labor and capital, science and art, politics and religion, in the common service for the whole people as never before in the history of the human race.

Again I rejoice in the unity of the free peoples of the world in the common cause of the rights of nations and of men. Never again can any person deny the supreme truth of the words of the great apostle: "None of us liveth to himself, and none dieth to himself." From the crucifixion of Belgium comes forth the resurrection of the liberties of Europe. The community of interest, yea, of life itself, among individuals, classes, and nations, has been established for all time.

Finally I rejoice that at last the hideousness of social and political sin has been made clear to the conscience of the race. False political and social theories are now revealed to all mankind as having the direst effects upon the life of man. The church in Germany was so concerned with individual sin that it took no effective issue with the advocates of *welt-politik* and with the doctrine that "might makes right" as a theory of statecraft. It has been demonstrated that, while individual sin may rape one woman, social sin in the form of military ag-

gression may rape a nation. Individual lust may lose a soul, but political lust in the guise of military necessity may destroy civilization. Perhaps in years to come when we plead for the Christian conscience to declare itself against political and economic institutions that are anti-social, we shall not plead in vain. Perhaps with this awful revelation, a blameless family life will no longer excuse the sweating of the daughters of the poor, nor large sums for charitable uses justify the support of a corrupt political ring that fosters drunkenness and vice in the play places of the people. When we see social sin dramatized in the martyrdom of a nation we get new values in the social teachings of Jesus. I am among those who believe that the church of Jesus Christ carries the obligation for the world's leadership, temporal as well as spiritual. From the pews should go forth men and women inspired to lead in the program of a decent human life, political, economic, and social, as well as the maintenance of virtue and personal righteousness in the individual soul.

What are some of the immediate obligations of this leadership in this supreme hour in the life of the nation and the world?

First, I wish there might go forth from this Council a reasoned statement that would justify the Christian manhood and womanhood of America in giving a whole-hearted, courageous, and undi-

vided support to the government in the prosecution of this war to victory. This, I believe, is wholly possible. Personally I count militarism and wars of aggression as of the devil utterly. Against both the church should wage unremitting protest. But the man who cannot distinguish between autocratic war for conquest and war in defense of democracy and the rights of nations and of men is unworthy of citizenship in a free community.

Second, while we whole-heartedly support the government in winning this just war, let us stand firm against the growth of militarism and autocracy in our own land. Let us fortify and maintain the ancient bulwarks of free speech, free press, and free assemblage. We cannot too often declare the social values of free discussion and the gains for democracy that lie in free cooperation of the people through education and sympathy rather than force. Only incompetent and dishonest public officials need fear the light of publicity. We should ever remember that, but for the fearless criticism of the English press, the British Empire would now be beaten and autocracy triumphant over Europe. Let us help in enforcing the whole rigor of the law upon those who abuse the right of freedom of speech and press, but let us set our faces as a flint against any curtailment of the right itself.

Third, can we not organize under the leadership of some Christian statesman a group that would

assume responsibility for functioning the intelligence and resources of the Christian churches upon the issue of national prohibition as a measure of war efficiency? If at each crisis either in its enactment or enforcement a reasoned statement could be prepared and the Christian congregations could be mobilized for opinion or action at points of greatest vantage, victory would be assured.

In the same spirit, this or some other group should cooperate with the Secretary of War and the officers of the army and navy in their admirable efforts to abolish liquor and prostitution from the vicinity of the training camps of the United States. The cost to efficiency, morals, and life itself from intoxication and vice has been one of the heaviest burdens in all past wars. Let us not be satisfied with resolutions and votes of thanks. Let us actively help to support and extend these restrictions.

Fourth, why should we not have a proper committee to cooperate with Congress and legislatures in helping to work out the principle that property shall bear the cost of war equally with life? Let us stand for the conscription of money as well as of men. I hope it will not be alone millionaires who do not name the name of Christ who appear before Congress asking for the conscription of wealth. Christian manhood is accepting the call for life on the firing-line. Will not Christian property be willing to enlist as well? Let us advocate graduated,

progressive taxation upon incomes, inheritances, land values, and excess war profits. Shall we not help Congress to discriminate between earned and unearned incomes, between homes with many children and homes with none?

Fifth, let some able committee, embracing in its membership men of knowledge and spirit, prepare a statement that would rally the Christian conscience of America to the support of those threatened industrial standards and safeguards for women and children so hardly won in the past years. Within a few days the legislature of New York has passed a law that can be used to abrogate all restrictions protecting from ruthless exploitation the group of toil in that state. Last week in the legislature of Illinois a statement of the National Council of Defense was wrested to serve as an argument against the passage of an eight hour work-day law for women. Greed assuming the disguise of patriotism to coin dollars from the blood of the poor and helpless should be exposed and denounced by the Christian conscience of America. If such efforts were met with an authorized statement of some responsible committee of this Council, containing extracts from the report on labor standards of the British Health of Munition Workers Committee it would silence these spurious claims of a false patriotism. We should begin now to educate opinion and organize machinery that will

deal effectively with the threat of unemployment after the war. Three months of enforced idleness upon men who want to work, need to work, and cannot get work will make more enemies of society than thirty years of soap box oratory. Let us plan now for investigation and organization of the employment possibilities of the nation. Let us provide for true publicity of industrial conditions in every section of the country. Let us arrange transportation for labor to places of employment. One little tithe of the first war budget would provide enough work on public reclamation enterprises and road construction to employ all surplus labor during the next ten years. If we can organize millions of men and spend billions of money to destroy life in time of war, we can organize some men and spend some money to save life in times of peace. "A nation to be worth dying for must be worth living in."

Let us help vindicate the truth that there is in this universe an economic integrity just as there is a moral integrity, and that what is socially just is finally industrially productive. This great truth has been mightily revealed in this war. Just as slave labor was not only moral and social wrong, but economic weakness, so also are long hours and low wages, sweated women and child labor. Slave labor did not more surely palsy the fingers of invention and paralyze the heart of industrial progress, than will sweated women and overworked and

underfed workers reduce production and weaken the national life. Let the congregations of Christ know these facts. Let the laymen of America present them to legislatures and councils of defense in support of an enlightened industrial patriotism.

Sixth, let us accept the whole responsibility of Christian leadership in a democracy, a leadership that understands and a leadership that will dare to serve. The whole problem of democratic society is leadership.

Let me make this concrete. How hard it is for even the most honest, able and worthy leader of labor who has all his life looked out from that window and magnified the virtues of his class and been suspicious of capital to be wholly fair with the just rights of property in times of industrial conflict. And by the same rule how seldom will you find the secretary of a manufacturers' or employers' association who has all his life considered dividends and lived in the atmosphere of profits and dealt with labor as a necessary evil who can be wholly fair with the just rights of the workers in times of economic struggle.

Again, here is a young man with drive and power above his fellows. Let him enter business life geared up to selfishness and you find him a few years later trying to control price and manipulate markets for the quick money of monopoly rather than the slow, difficult achievements that are won

in the solution of the problems of production. He is a business pawnbroker instead of a creator of wealth. Or, let this same man enter politics geared up to selfishness and you have a vital, competent master of conventions and primaries who uses the machinery and power of the people's government for the selfish advantage of himself or of a clique, and helps to betray the institutions of democracy.

This question of range and motive in leadership is at the heart of the success of free institutions. Somehow we must have more men and women who can see the whole community from the bottom to the top, willing to be fair with both capital and labor, dominated by the serving principle, giving their lives without cant or humbug for the life of the people in time of peace as soldiers give their lives in time of war, finding in the growing good of mankind rather than in selfish gain for oneself the ultimate justification for having lived.

Christ is the Supreme Exemplar of the serving life. Christ alone has dared the adventure of the complete integrity of the social order.

The honesty and efficiency of our institutions, our constitutions, and our laws from precinct up to White House is a problem of the leadership of living men. Christianity alone can furnish this leadership. Autocracy cannot live with Christianity and democracy cannot live without it. Just what do I mean? Autocracy is built upon the control of

the many by the selfish force of the few. Democracy is built upon the consent of the many and the common service of all. There are just two master ideals of nations and of men: the one, dominion over others by force for the selfish gain of a few—the ideal of Cæsar; the other, service to others for the common good of all—the ideal of Christ. Between these two ideals there is an irreconcilable conflict, for the one issues in the dominion of a despotic class and the other in the dominion of a free people. Underneath all the confusion of cross ideals and conflicting purposes this is the central issue now being fought out along four lines of flaming steel in Europe. The same conflict goes on in the life of every nation and of every soul—selfishness versus service, Cæsar versus Christ. This nation cannot be saved by sectarian or class-minded leadership, however sincere, able, or personally worthy. The leadership that will save America must be as large as the community, the state, the nation, and the world, the leadership that regards every soul as of priceless worth, that respects the dignity of personality in rich and poor and old and young of every class and creed and tongue.

Seventh, and finally, let us interpret to the brain and heart of Christendom the meaning of this mighty war for the future of the human race. Let us declare its central significance as the triumph of democracy, the vindication of the worth of all pro-

ductive labor for the integrity of the national life, and the essential unity of the free peoples of the earth. Let us proclaim Christ as the Founder of this democracy, the Exemplar of this integrity, the Incarnation of this unity. Let the spirit of the risen Christ lift us above the bigotry of sect, the arrogance of class, the curse of self, and the prejudice of race and tongue.

Let us be consecrated to the whole program of the Master, individual and social. O friends, how this hour vindicates the necessity of his gospel if civilization is to survive! How it brings into judgment half-way living by the gospel, half-way teaching of the gospel, and half-way faith in the gospel! The only one who needs to look upon this hour with sorrow is that man or woman who has never been willing to see the whole gospel lived out in the world. They may well say: "Cæsar has triumphed, Christ is dead." But those who know that Christ has never yet been accepted in any city, or state, or nation, and that the reason the world suffers as it does to-day is because of this denial of him, may well proclaim that at last after nineteen hundred years it is made manifest that nothing can save individuals, homes, communities, nations, and the world except Christ—Christ, a living reality in the whole life of the people throughout the world!

Let the churches of Christ enlist for this great

adventure of the soul. Then shall we see the fulfilment of the promise of the fathers, a great, free people, with the opportunity for a decent human life guaranteed to every child born under the starry flag. And then shall abide with us efficiency, honesty, and discipline, the products of the deliberate will of free citizens in a Christian democracy. And at last through the blood and suffering of the free peoples of the earth shall be won for individuals and nations freedom and peace throughout the world.

V

THE CHURCH IN THE NEW WORLD SITUATION

V

THE CHURCH IN THE NEW WORLD SITUATION

How important it is that the church realize that it is in a new world, that is, that it finds itself confronting a new world situation. It has been my serious responsibility to make world journeys for many years, and without design it has worked out that I have made such a journey approximately every five years. This has a certain advantage in that it enables one to get a line, as it were, upon the world's tendencies and to observe the contrasts.

These successive world journeys and the attempt to realize wherein the world to-day differs from what I found it on each of the preceding journeys, as I went hurriedly over it, cause me to believe that the outstanding contrast is that to-day it is a shaken world. It is shaken to its very base. All the foundations are heaving, yes, more, they are slipping. It is likewise a world that is overburdened. The world has always had its burdens to bear, but how light those previous burdens seem in contrast with the burdens that have come upon this generation.

The interest on the debts associated with this war will very soon exceed the total of the net income of the same nations before the war. The burdens hung around the necks of these nations are impossible burdens. The curfew is going to ring late. Hours of leisure, ease, and pleasure will be comparatively few. The world is under a strain the like of which the human race has never known. It is an impossible strain. It is not surprising to my mind that cords are snapping in nation after nation. It is not in man to resist it, and the nation does not exist that can sustain it.

Oh, what a suffering world it is! I think I have known something of the sorrows of people. I have tried, as an eminent Quaker or Friend expresses it, to let myself be baptized into a sense of all conditions, that I might respond to the sufferings of all, but I shall not trust myself to-night to express my emotions concerning the sufferings I have seen. I shall revert to them. I can never escape them. They are with me by day and by night.

It is a very serious world, no part of it more so than that which tries to give you the opposite impression. And what a teachable world it is, what lessons are being enforced, and how responsive we find whole nations and peoples! Happily it is a world which is revealing comparatively latent capacities, capacities the like of which we have not dreamed, undiscovered, newly-realized energies

that make possible all that I am now going to say in the way of a summons to the Christian church as it fronts this absolutely unique and unprecedented world situation.

I have no doubt whatever in my own mind that the Christian church is being summoned to-day to prepare for that vast, that overpowering constructive and reconstructive task that is coming apace. It will be on us all too soon! How poorly we are prepared in vision! How much more poorly we are prepared in leadership! And, yet more, how sadly we are prepared in the discipline of our souls for these great reconstructive tasks that are right at hand!

Some of you have heard me go back over these early journeys, not the first journey around the world, or even the second, but subsequent journeys, to speak of those nations of the Far East that were once fixed like plaster on the wall, as now being plastic, that the old molds had been broken, that those civilizations were being recast or were ready to be recast in new molds. You heard me press the question, shall they be recast in Christian molds or in pagan molds?

I may say in passing that there is some danger that we lose sight of the fact that the Far East is still plastic, that it can still be molded, and that among the tasks that North American Christianity should not cease to press in these days is the great

missionary task as it confronts us in the Far East.

Some of you have attended the conferences where we have discussed the fate of Africa, and you have granted a ready assent to the warning that it would be decided within half a generation whether Africa is to become a Christian or a Mohammedan continent. Again I would remind you that, notwithstanding this fateful war, the fact remains that it will be determined within half a generation whether Africa is to be a Mohammedan or Christian continent.

Some of you heard your delegates when they came back from the Panama Congress of Christian Work a year ago last February, report, in oral address and in written statement, that all of these Latin-American republics to the south of us are to-day peculiarly accessible and responsive to the constructive ministry of pure Christianity.

These facts have not changed, and I question whether three years ago one of us expected to live to see the day that he would hear a witness say: "All Europe is in the melting-pot," and yet that is precisely what I must say to-night. It has been my lot to go to Europe each year for over twenty-five years, and some years more than once. I am free to say that I have never known Europe until these last journeys which I have made since this war began.

The nations over there which you associate with

the unchangeable and with the conservative are today the most plastic of all the nations. If I had entered into discussion two years ago, or even a year ago, as I sometimes did, with reference to my impressions in those countries, and had given faithful answers to the different inquiries, I should be compelled to say that I found no one who believed, and still less did I myself believe, that the land to witness the most stupendous changes of all would be Russia. I have not found the person who expected that, not even the most observing and intimate student of things Russian. I think there is no land more than Russia that holds the fate of the coming years. It is in the belt of power where we find Japan and China, Germany, France and England, the United States and Canada, blending the strongest strains in Europe and Asia; having the three most powerful religions of the world, Christianity, Judaism, and Mohammedism; having a people with marvelous capacities for vicariousness, for adventure and heroism; being what I regard the most religious of any people, unless it be the British Indians, and I do not know that I should make that exception. I see on the horizon no land with larger possibilities for the coming day.

Is it not highly significant that the church today is facing a new world in which are lands like Russia, yes, and Turkey? It is going to be an absolutely new Turkey. We are going to see

changes in the next ten years that will transcend all that has happened in Turkey in the centuries. We are going to see a new Balkans, that great tinder-box that kindled this world conflagration. We are going to see a new Austria-Hungary, and I could enumerate others in the list. All Europe is in the melting-pot. Old things are passing away. All things may become new, not as a result of magic, not because of chance, not because of the war, but because throughout the Christian churches there shall be sufficient leadership to take hold of these nations of the Near East, of all parts of Europe that may need our ministry, as well as the Far East, Southern Asia, Africa, and Latin America, to lead them out into the new and better age.

At the end of this awful struggle will come to America, therefore, the opportunity of all the ages for exerting world-wide influence in the way of leading in great constructive and reconstructive tasks. Surely the church is summoned to prepare with great earnestness and thoroughness by putting herself behind the resolutions presented by this last committee in our hearing to-night, proving in the very best way by our works the reality of our convictions and our worthiness to become world leaders.

Notice my next remark, that the range of our usefulness and leadership in the years after the war will be determined by our unselfishness and the

reality of our practical ministry in the war. This leads me to say, Mr. President, that the Christian church is summoned to a great task, and may our church, in line with all that was said in that first report to which we listened to-night, carry herself as no other church in any nation in any age has done. O God, summon the churches to enter into fellowship with the sufferings of our generation!

I despair of our taking the place of leadership in the work of reconstruction unless we enter into fellowship with the sufferings of to-day. That phrase "enter in" means something besides being passive. A woman said in my hearing to-day, and I heard a man say the same thing: "I do not allow myself any more to read these horrors about the war. I cannot stand it. I cut those things out of my reading." I said to myself: "Imagine Jesus Christ saying that! Imagine him saying: 'I will shut my eyes, I will shut my ears, I will not let my heart be responsive to the indescribable sufferings of my people.'"

I saw these sufferings. Did I say "saw"? I see them! I would remind you that while you sit here to-night, in great comfort and quiet, not less than five millions of men and boys lie stretched on beds of pain in the military and naval hospitals of Europe.

The other day I received a post-card from Bohemia, and on that post-card were pictured 352

hospital wards, one story high, each having in it fifty beds. Around the edge of the card my friend had written that all of those beds are now filled with wounded men, over fifteen thousand wounded. As I held that card before me, my hand trembled, and I said: "That probably represents the greatest concentration of pulsating, vibrating human pain to be found anywhere on this earth."

Last July I was in Moscow. There I found in one city over 1,200 military hospitals, all filled with the wounded, some of them so crowded that they had taken the beds out into the courtyards. I went out about dusk to visit a great receiving hospital near the edge of the city. I do not wonder they placed it there. During the four months preceding my visit there had passed through that hospital over 400,000 shattered Russian bodies. About dusk I saw the twenty-sixth train that had come in that day, averaging twenty cars each, and every car filled with Russian wounded. If you had stood by my side and had seen the old men and young women and boys handling with such tenderness these maimed and broken bodies, there would have been born into your minds a new meaning of the phrase: "Enter into fellowship with suffering."

I was visiting a hospital in Germany one day and I said to the Jewish surgeon who was taking me about: "Will you kindly explain to me the effect of modern instruments of destruction and modern

warfare?" He hesitated. "Yes, yes," he said, "if you wish, I will." I did not realize what I was asking. Then we went about those never-ending wards. He explained the effect of shrapnel, of the high-explosive shells, of the three-cornered bayonet, of the sword-bayonet, of the lance, of concussion from shellfire. He showed me the victims of tetanus, of gas-gangrene and liquid fire, and I confess I almost sank at his feet.

But there was another suffering. A friend told me of an officer who had cut down, with his sword, another officer on the enemy side, and while the officer was sinking in his life-blood, he gasped, as his last words: "What will my wife and child do *now?*" My friend said he had visited the prison where this officer, who was captured, is now imprisoned, and the keeper said the only sentence that captured officer is ever heard to say, as he walks up and down that creaking floor, is: *"He said, 'What will my wife and child do now?'"*

There was another pain that made a still deeper impression on me. I refer to that dull pain, that unceasing pain ever present in the consciousness of mothers, wives, sisters, little children. How superficial I was in my first journey in Europe after the war began. I came to see on this last journey that the little children suffer most, because they cannot answer questions. I see that mother right now on the front porch with her little children

around her, watching for a father to come through that gate, but he will never pass through it. I see that other mother with two little children going down to that village post-office day after day for a letter that will never come.

A friend of mine at Berne, Switzerland, told me this story and we can well believe it. A young wife came down to the troop train to say good-by to her husband. She kept up her courage. She tried to cheer him, as I have seen them do so many times. Then that long train wound its way slowly out of the station, and she fell dead on the platform.

Believe me, it is a suffering Europe. If America is going to pay the price that must be paid, it is well that we realize it, that we enter into it, and not be passive, but identify ourselves with this suffering. Let us put large content into the resolutions of the first report to which we listened to-night. What a summons must go from this Council to the churches of North America!

We have heard not a little about the Belgians, but Mr. Hoover said in my hearing one day: "We have not nearly been able to tell the real story." How little we have heard of Rumania, with as many people as Belgium, a great many of whom have been driven out. We have heard some things about Armenia, with one hundred thousand massacred and nine hundred thousand exiled, a fate worse than massacre. We have heard of fifty thousand

young women who had to choose between slavery and shame on the one hand, and apostasy on the other, an impossible choice. We have heard that all the way from the Sea of Marmora to the heart of Persia there is indescribable suffering and shame.

How little we have heard about Poland, that great zone that has already been fought over three times. There are said to be very few children under six years of age living in that region. If you could have gone with me into the heart of Russia, hundreds of miles from this zone of devastation, into those concentration camps, and have seen, as I did, the fragments of families, the tragedy of it all would have been borne into your soul and you would have been ready to enter into and to remain in this fellowship. May there come upon the ministry in the churches of the United States a sense of mission for leading the people into this fellowship that suffers. This will be the most terrible year the world has ever known. If you and I live to be very old people, God grant that we may never again experience anything like it.

You know it was said by one of the great German generals at the beginning of this war that this war would be won by the nation which had the strongest nerves. I do not think this war can be won by economic exhaustion. I do not think it will be ended by military power alone.

The third summons that comes to the church in

this great unique world situation is the summons to undertake on a far larger scale the evangelization of the world.

Think of the tens of millions under arms. Did I say tens of millions? When I left Europe at the end of my first journey since the war began there were 17,000,000 men under arms. When I left there last summer there were said to be between 16,000,000 and 17,000,000 men and boys under arms in Russia alone, certainly not less than 10,000,000. Contrary to the popular impression, there were, and still are, at least 12,000,000 men under arms in Germany, and we do not hasten the end of the war by minimizing this fact.

The number of men and boys under arms to-day in all the warring countries is not less, but rather more, than 40,000,000. When you remember that in no previous war have more than 2,000,000 men been lined up against each other in actual warfare, and that here are twenty times that number, you see the dimensions of this great field on which I now rivet your gaze. Who are these 40,000,000 men? They are the flower of the manhood and boyhood of the strongest nations of Europe and northern Africa and southern Asia and Australasia and Canada, and now our own strain will be blended with them.

Whom do they represent? They represent populations which in the aggregate include five sixths of

the human race. How were they chosen? By the two most rigid selective processes by which men are being selected, the process of conscription and the working of the so-called voluntary principle. Where are these men? I see them to-night. I see them forming that great arch of steel and human blood which reaches for over three hundred miles from the English Channel to the Swiss mountains. I see them in the other long waving line that reaches for 1,100 miles from the Baltic Sea down to the Carpathians and across the plains and valleys of Rumania to the Black Sea. I see them in the zigzag line that has been worked through the Austrian-Italian Alps. I see them in that giant wedge that has been driven into the heart of the Balkan States. I see them in that other great wedge that has been pushing on, with its bloody point, even beyond Bagdad. I see them in the more attenuated line that skirts the Suez Canal, reaches over 200 miles into the Arabian Desert, and to-day almost touches Jerusalem.

Back of these unbroken lines—and what prices they pay to keep them unbroken—in thousands of reserve camps, men are getting ready for their first battle or resting from their first or twentieth or thirtieth struggle. Moreover, away back in the city parks and peaceful country retreats yet more millions are being trained to be passed up to the reserves, then into the trenches and the jaws of death.

There they are tempted. I fear more for the training camps than I do for the trenches, far more. These men are looking at things straight. They have put aside veneer and sham and hypocrisy. These men are sincere in all the armies. They are looking at the facts of life steadily, and they are looking at the facts of death far more steadily than any of us. They have studied the mathematics of this war. They are serious. How quickly they reach out a hand to the hand of kindness extended to them. How responsive they are to a ministry of practical helpfulness. What large meaning this lends to a work such as Dr. Haven described this afternoon, of placing the living gospel in the hands of these forty millions. What significance this gives to the large campaign of the Young Men's Christian Association in the name of the united churches of these nations, and of none more than our own, as it seeks to multiply the number of witnesses among the men themselves to preach to their comrades. Oh, what great meaning also is in the work of the chaplains!

Great as is the opportunity for evangelization in the camps and in the trenches, it is even greater in the homes, because people there have time to think. They wish sometimes they could get away from their thoughts. If we can only put into their thoughts at this moment, when they are trying to escape or trying to find foundations or trying to

touch a vanished hand, the message that only will satisfy as long as the human heart lives! You and I are never to live to see days like these. In Europe I was never in a home that was not a house of tears. I did not visit a home across which death had not cast its shadow as a result of this war, sometimes many times.

I see those unending graves, five millions laid away in them. I see those peasant women, with their baskets filled with flowers, strewing them over those graves. I see in the homes they represent an opportunity to make Christ known in many homes to which he has never been revealed.

Then I think of our own country. I never have found this country so subject to the evangelistic appeal as it is now. That shadow, no larger than a man's hand, has gathered size as it drew toward us until now the heavens are darkened. I suppose all of us have prayed and hoped that it might not have to come.

Can we become serious enough in time? Away back in those Asiatic lands and in the Latin-American countries and in Africa, it is a time such as this world has never known to press the claims of Christ for the reason that so many people have missed the way, for the reason that there are so few safe guides. I do hope that, whatever else we do, we shall not diminish the number of new missionaries we send out. Missionaries will never again go to

these continents in a day like the present. The verse on which I would like some day to hear an adequate sermon is this: "When thy judgments are in the earth, the inhabitants of the world learn righteousness." God's judgments are in the earth to-day to an extent never known before, and the people are ready to learn righteousness if there shall be enough teachers. The summons of the church is to thrust in the sickle in all the harvest-fields, near and far.

There is another summons to us, and that is to make an outlet for the comparatively latent resources of the young manhood and womanhood of the churches of America. The other day I received a book from a friend in England which gave the names of about 11,000 graduates and undergraduates of Oxford who have entered this war, most of them as officers. Cambridge could have sent a book of about the same number, if one may judge by the supplement issued recently by one of the London papers.

Some of you have heard me defend the watchword of the Student Volunteer Movement, which reads: "The evangelization of the world in this generation." I estimated this would require during a period of 30 years an addition to the missionary forces of about 20,000 young men and women of American colleges and all the other colleges of Christendom to the missionary career. The critics

said: "We do not believe that the universities of Christendom could stand the strain of losing an average of about 800 of their best men and women each year for thirty years." And yet from Oxford and Cambridge alone have gone out in less than three years more than we wanted from all the universities of the world in thirty years.

Some time ago I received a cablegram from Germany asking if I would not give permission to bring out a special edition of one of my books, one translated years ago into German, in order that they might send it as a Christmas present to 43,000 German students in the trenches. In other words, Germany fed into the trenches more than twice as many students and professors as the Student Volunteer Movement wanted from all the universities of the world in a generation of thirty years for the world-wide spread of the Christian religion.

You will never again hear me make such small demands upon the young men of this country or of any other nation. We have all come to see in these fateful days, these suffering days, how comparatively latent, among the young manhood and the young womanhood of our nation, are the capacities for adventure, for sacrifice, for leadership, for statesmanship, for devotion, the like of which we had not dreamed existed. Let these capacities be called forth by the churches. Make the gospel difficult, and you make it triumphant. Let us overcome the

tendency to luxury and softness and ease in our generation, and summon the manhood and womanhood of our day to difficult tasks. Christianity has a program sufficiently difficult.

My last word is that the church is summoned by this new world situation to strike with distinctness and with great insistence certain notes; and, first of all, the high note of love. Ours is an embittered world.

I want to read you a poem written by an unbeliever. I am glad we have people here who can answer it as only believers can, but remember, we have got to answer it by the opposite. This appeared in the *Labor Leader*.

An unbeliever, oft I went
Into church to find content,
And waited that my soul might see
Man's most Divine Humanity.
Ah! Not for me the peace of prayer
Nor all the bliss of worship there.
Though holy with antiquity,
Scant comfort had the creed for me.
Yet creed nor ritual scarce could hide
The spirit of the Crucified.
And from the church's inmost shrine
Christ's very eyes looked into mine.

Within the church again I stood,
When half the world was red with blood,
And said: "Here shall I find release
From strife! Here reigns the Prince of Peace!"
That still, small voice I'll hear again,

More potent than the rage of men!
Here calm-eyed reason shall discourse,
Proclaiming force no cure for force,
And bidding men, as Peter's Lord
Bade him of old: "Put up the sword!"
But in God's house I found dark Hate
And Fury set in Love's estate.
The songs of peace are put away,
Christ's priests cry out: "Go forth and slay!"
And in the church, my soul unblest,
I see my Christ in khaki drest.

Before America and Rumania entered the war there were 46,000,000 Protestants on one side of the war and 45,000,000 Protestants on the other side of the war; 62,000,000 Roman Catholics on one side of the war and 63,000,000 Roman Catholics on the other side of the war; one hundred and ten thousand Greek Catholics, at the lowest estimate, on one side of the war, and a much smaller number found in the Greek church colonies of the Turkish Empire and in Bulgaria on the other side of the war.

Listen to the unbeliever as he goes on:

O sadder than the blood which rains
Its fruitless showers on Europe's plains!
O sadder than the widow's moan
Or Belgium's suffocated groan!
Man's heavenliest gospel is denied,
His blackest crime is sanctified,
And through great Europe's war-drunk lands
Christ's church for bloody violence stands.

For when the state unsheathed the sword
The servile church forgot her Lord.
Among the nations had she stood
For Europe's wider brotherhood.
Had she recked less of earthly things
And served alone the King of kings,
Her word had curbed in that wild hour
The people's rage, the kinglet's power.

Though sect- and schism-torn she be,
She's one in her apostasy.
For in that ancient church of God,
Where men acknowledge Peter's rod,
Or where the lowly blood is blest
By holy icons manifest,

In cities where great Luther stood,
Where men still pray to Luther's God,
Alike where English belfries chime
Their solemn note at worship time,
Or in those homes of simple prayer
Where bows the pious covenanter,

Where Bunyan speaks, or Wesley sings,
Or fervent hallelujah rings,
The church with one voice speaks to-day:
"In Jesus' name, go forth and slay!"
This is the antichrist to be!
This is the second Calvary!
Lo! in the fanes of his renown
The broken heart of Christ looks down.

This is the word of the unbeliever, but even he saw partly straight. He saw it was not due to Christ, but to the lack of Christ. He did not see all that you see in answer to this, but he saw enough

to make this distinction plain. The church is summoned to-day to provide the antidote, that is, to sound out the note of love which is the distinctive command of Christianity. The highest evidence in the earliest days of the Christian religion when all other evidences should be answered to the satisfaction of the intellectual critics was: "Behold how these Christians love one another."

Another note the church must sound with great distinctness and insistence is the note of faith. I was talking with a royal personage on this last journey to Europe, and she said in answer to my question: "How is this war to be ended?" "God must work a miracle." I have heard no more penetrating remark in all those interviews in the war zone. God must work a miracle. The things that are impossible with man are easily possible with God. Around us is an atmosphere of divine or superhuman resource. We profess belief in a superhuman religion. Almost every one of us says: "I believe in God the Father Almighty." All-mighty? Do our actions indicate we believe it? Do our prayers give evidence we clearly believe this great struggle can only be ended in the right way, by God alone? How long shall it be before we learn this deep lesson, that the only one who has ever worked miracles, to whom it is natural to do the supernatural, must be inquired of? I say again the church is

summoned to sound the note of faith and, therefore, of prayer.

We are summoned to sound the note of hope. Against the awful black background of gnawing hunger, of wasting disease, of piercing pain, of moral collapse, of pessimism, and of increasing bitterness within the confines of the churches, I see the beauty that is in the world. I maintain with you that it is the great function of Christians in darkest hour to proclaim the coming dawn, to go out with the only gospel the world has ever known which teaches that love shall conquer hate, that light shall dissipate the darkness, that good shall triumph over the ill, that where sin did abound nationally and internationally as well as personally, grace shall yet much more abound.

We are also called upon to sound a note of reality. How incongruous and startling it would be, at the end of a day like this and in front of a new world situation like this, when whole nations and peoples are stretched on the cross, for any one at this Federal Council meeting to go out and live a selfish life. Rather to-night may we lose ourselves in the great cause we love, and with new meaning and new purpose of heart, here and now place ourselves at his disposal, henceforth to do his will and not our own, cost what it may! Oh, how much may be read into those words: "Cost what it may," before we meet again as a Federal Council!

VI

THE WAR AND THE NATION'S LARGER CALL TO WORLD EVANGELISM

VI

THE WAR AND THE NATION'S LARGER CALL TO WORLD EVANGELISM

When the war began we saw in the nations immediately involved, and in some smaller measure in our own land, an illustration of the fact that in time of emergency or strain man instinctively contracts and conserves his resources, while God releases and enlarges his. That is a fact of no little significance in its bearing upon our thought with regard both to the being and to the character of God. And now that we ourselves also have been drawn into this great struggle, we are seeing among ourselves the illustration of this same fact in a far more vivid way.

Questions have been at once raised on every side as to whether some of our activities must not be abridged, whether, in the interest of achieving the great task that is now clearly paramount, other things must not be sacrificed. Very naturally these questions will arise most insistently with regard to those interests that seem most remote—our activities and relationships among distant peoples. Are

we to acquiesce in the idea that these must be held now in abeyance for a while, that the immediate purposes of the nation will require every energy and resource, and that the Christian church, for the time being at least, must postpone her work of larger world evangelization?

The attitude which the churches will take on this question will be largely determined by the attitude which we take, and which other gatherings of men like ours also will be taking, across our land, within the next few weeks. If our position is weak and faltering, if our own conviction is not clear and solidly grounded, we shall see within the next few months the collapse of some of our most important Christian activities, and shall have in subsequent years slowly to recover ground that in these days, in our negligence and carelessness, we had surrendered.

Are we prepared this morning deliberately to commit ourselves to the position taken in the Message of the Council to the churches read a few moments ago, that there must be no curtailment whatever of the activities or ministries of the Christian church? What I have to say is in support of the position, not only that there should be no such curtailment, but that we are to hear and to respond to what the topic assigned to me describes as the larger call of the war and the nation to the church in its task of world evangelization.

We have no need to be affrighted in such a situation as this. It is such an easy thing to lose the right perspective, to be intimidated by what is contemporary, not to see things in their large proportions, and not to draw, as we ought clearly to draw in this hour, the true lessons of the past. Great national crises have not been deemed sufficient in the past to justify the extinction of the church's missionary activities. The great missionary organizations of Europe grew up in times of national strain, greater and more critical even than those we face to-day. The first American missionaries went out at the beginning of the War of 1812. When the Civil War broke upon our nation, when, if ever, it could be said of a people that every energy and resource was enlisted in a great life and death struggle, even then the heart of the nation in the Christian church was not stifled nor blunted in its consciousness of missionary obligation. There are some here who will recall the facts of which our friend, Dr. Houston, was speaking in a noble address in 1888, when he referred to the origin of the missionary work in his own church in the Southern states: "When in that day," said he, "she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this church now unfurled her banner to the

world, she desired deliberately and distinctly to inscribe on it, in immediate connection with the headship of her Lord, his last command, 'Go ye into all the world and preach the gospel to every creature,' regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence." And the spirit that found expression in that first General Assembly of the Southern Presbyterian Church was the spirit that was reigning in all the churches of the nation, North and South, during the days of the Civil War.

I made a study not long ago of the reports of one of the foreign mission boards for the four years of the Civil War, to find out whether our fathers had felt that they were justified in those days of crisis in curtailing the church's work of world evangelization. Not so. This deliverance of one church would be found, I think, characteristic of all: "New missions are needed. Shall they be established? Is it inquired, where are the means? We answer, they are in the hands of the Christians, who are God's stewards. Let a proper demand be made. Let this Assembly call on the churches, and that call will be answered. The response will come in the spirit of that consecration in which all God's people have laid themselves and their all upon his altar." It would be found in the case of many of our denominational missionary agencies

that they emerged from the Civil War with enlarged contributions from the churches. One representative board testified that it had to withdraw not a single missionary, to close not a single mission field, to withhold not a single foreign missionary who had been prepared to go out. And, though during those last days, when our exchange was worth only fifty cents abroad, dark clouds overhung our missionary operations, not one of our American churches felt that it was justified in drawing back from its world task.

The great churches in the nations that have been at war the last three years, though they have borne heavy burdens, heavier burdens, God grant, than we may be called upon to carry, have with few exceptions not curtailed, and without exception have not withdrawn, their foreign missionary undertakings. The London Missionary Society last year cleared off a large indebtedness and carried forward its work without diminution. The Wesleyan Society received the largest income that it has ever received in its entire history. The Methodist Church in Canada had a larger income than it had ever had in any year of peace. Adding all together the missionary activities of Great Britain, the income of the missionary societies for the year ending March 31, 1916, exceeded considerably the income of the year before the war.

When we turn to think of what we have been

doing, of what it is that some are proposing that we shall need now to abridge, is it possible for us to maintain an attitude of timidity? One hundred and thirty American missionary societies last year gave $24,688,000—an average of less than one dollar per capita for the Protestant membership of the churches in the United States. Is it contended by any one that we are to be so reduced that our Protestant church-membership cannot contribute one dollar per annum per capita to maintain these undertakings abroad? We can pay all our taxes and do all our other duties and perform this one also with no mentionable sacrifice.

Have the principles changed on which the undertaking rests, or have the world facts that we face been altered by new conditions that have now arisen, except to be made more urgent? The great commission was not given in any time of ease, nor was it conditioned upon the softness of obedience and accomplishment. It was given in far more strenuous and difficult days even than those that we confront now. Nothing in spiritual principle—or in the facts of the world, as we look out upon them at home or abroad—justifies us for one moment in considering that it will be necessary for us to abridge our work of world evangelization.

Precisely the same principles hold with regard to the offering of life. Difficult problems are raised here for many men. Missionaries at home

on furlough, missionaries busy in their work, young men who are under appointment or who have planned to go out to missionary service—the individual question will face each of them as to what his own personal duty is, and we may not answer that question for him by any generalized statement. But we may answer it for the church in her collective obligations. The church is not reduced now and she never has been reduced to such a pass that she must surrender part of her duty in order to be able to do some other part of it. There is life enough in our nation and in the church to-day to make it possible for them to accomplish all their necessary undertakings. Most of all must we have life free to carry on the great constructive and creative tasks, the tasks of ministry and preservation and brotherhood and love.

I went last Saturday to see off the French steamer *Espagne,* with several hundred young men from our colleges and universities—Williams, Dartmouth, Princeton, Northwestern, and others scattered all over the land, young men going off for service in the hospitals or with the Red Cross, for ambulance work in France for moral and religious service with the British armies—several hundred of these lads, happy in their faces, sober, but glad of heart, eager to be off about a great unselfish ministry. Do we mean to say we cannot find them with the same will to render a yet farther service, a will

to go yet more broadly out across the world than Belgium and England and France and Mesopotamia?

During the days of the Civil War, with men as with money, our churches were able to find those whom they required. Boards reported, the second year of the war, that they had the largest number of missionary candidates they had ever had in their history, and, in the very height of the war, they made their appeal for fresh supplies of candidates on the ground that young men were offering themselves for the service of the two causes, North and South, and must be not less zealous to offer themselves for the cause that was greater than all, the cause that would make all war and conflict impossible when once it was successfully carried through. Listen to the words of those days: "The promptness, energy, and abundance with which our young men have come forward during the past year to engage in our armies for the defense of our nation should encourage Christians to pray for that increased devotion of our sons to the service of Christ which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the gospel." Neither in money nor in men is the Christian church in the United States to-day warranted in tolerating the idea that there must be curtailment or abridgment in our work of world evangelization.

But this is putting it all very mildly. Not only must there be no contraction in this undertaking, but we are called now in these days more vividly than ever before to aim, distinctly and unhesitatingly, at enlargement. We are called to this by the fact that the war has transferred a larger measure of the missionary obligation to America. Those of us here this morning who were present at the Edinburgh Missionary Conference in 1910 will remember the statements by both the German and British delegates who were there, in recognition of the fact that the primacy in the missionary undertaking had even then crossed the sea. That burden has been immensely increased in the years that have gone by. It may be that the European churches, barring a few of them, the Moravians and the French Evangelical churches, will not be largely dependent upon us for financial assistance, but for many a day they will need the life that America can give and that America alone will have to spare. I imagine in no sections of the world will this new duty be more distinct than among the Mohammedan nations. It is a burden resting heavily upon many a Christian conscience in Germany to-day as to how the Mohammedan problem is to be dealt with by German churches in the future, in view of the alliances of the present war. In more regards than there is time to speak of here, the war has passed over a heavier weight of missionary duty upon the

churches of America. In the face of that larger obligation, dare we talk of standing still, still less of drawing back?

The war has brought us into new relations of understanding and of sympathy. Both southward and westward we have heavily increased our missionary duty. It has been one of the saddest facts of international relationship, for the last half generation at least, that there has been a growing feeling of alienation between the Latin-American nations and the United States, that men like Manuel Ugarte, who held the devotion of many of the young men of Latin America, could go up and down those lands, like a flame of fire, preaching the doctrine of deep isolation and dislike between the Latin-American nations and their nearest neighbors, who should be their best friends, north of the Rio Grande. At the same time, Latin America's devotion has been given in unstinted measure for years to France. And it would seem to be something in the providence of God that the new relations into which we have been drawn with France might be the bridge over the chasm that has opened between us and Latin America, and that our common kinship and association with France to-day might reunite us who had been so rapidly and bitterly drifting apart here in these Western lands. Between ourselves and Japan and China also new understandings and confidences have grown up on

account of the war. Our missionary duty southward and westward has been multiplied twofold at least by the developments of the war abroad.

The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin and make it one. I had with me, in my home on Sunday, a Japanese friend. He had been only a few days before to hear Dr. Jefferson preach, and he said: "Mr. Speer, I see clearly that if there is any solution at all to this great problem, there is only one solution. That is Christ. Christ alone can meet the need of the world and unite the hearts of men." We see to-day the futility of every other device with which men have dreamed of binding the nations together. There is no peace of Dives. No strands of political or diplomatic understanding can relate the nations inseparably. We see now that war will be done away in Christ or it will never be done away at all, and, seeing this so clearly to-day, our duty to act upon this conviction is deepened and intensified, and our missionary obligation many-fold enlarged.

It is enlarged, oh! how mightily it is enlarged, by the visible and tragic need of the world for an incarnation of a universal brotherly love. It will not do to talk and emotionalize over it. It will not do to pass resolutions regarding it, nor to send communications describing its glory, from one nation to another. The thing never will be made

a reality except by incarnation, by such actual functionings of the Christian church across the world as will utter visibly and tangibly to men the spirit of a universal trust and love. To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship. Words can never make that real to the world. And if in this day we contract our acts, no expansion of our speech will ever make good our betrayal. We are called by the very facts of the world before us now to enlarge the agencies and visible functionings of the incarnation of love in flesh and blood that goes out from us, to express love and kinship to the nations.

We need the missionary enterprise to-day for these great purposes more than it has ever been needed in the history of the world before. We need it as an expression in flesh of our conviction that humanity is one. We need it because it alone embodies a true doctrine of race function and race relationship. We need it because it appears to be about the only instrumentality of Christianity that utters a clear and uncompromised super-nationalistic principle. How hard is our problem to-day in all these lands in dealing with the question of the relationship of Christianity and the spirit of national-

ism! Has the problem been solved in any of these nations? While we work at it let us not abandon those great elements in Christianity which rise above even nationality. Whatever else we may surrender, let us not surrender the missionary enterprise. We can hold this fast to-day with no betrayal of our own nationalistic loyalty. And we need it. The new world that is coming needs it. Let us enlarge its functionings, and expand its activities, building up increasingly the bond which we have in it, which carries love across the gulf of race and nation and seeks to make mankind genuinely one. We need it because, in these days of strife and conflict over all the world, it seems to be about the only agency of international service that we possess. We are beginning to learn in these last few months that it is competent for a nation to give money away to other nations. It has been a long, slow lesson for us to learn, and maybe we shall forget it soon again. But we learned long ago and shall not forget that we have open in missionary enterprise free channels for interdenominational and international and interracial service. We need these to-day, not to be abridged, but to be extended.

Not only do the conditions of this present hour forbid our considering for one moment the proposal that we should stop our missionary task. We face conditions that issue to us, in the language of

this theme, a larger call. And it is not only a larger call to world love, uttered actually and tangibly in human lives, to which we are called now. We need the missionary undertaking undiminished because of the hope that it embodies and to which it stedfastly adheres. These are dark and doubtful days for many of us, when many a man whose Christian faith has not wavered begins to wonder whether after all the dream ever can come true. All around us these coming months, as the shadows darken and those come not back to us who went out from us—all the more in those days will the heavy doubts arise. We need to hold fast to an undertaking that tenaciously grasps the world hope, the confidence that the kingdom of God is to be in all the world, that can sing as some of the lads on the *Espagne* were singing as they sailed: "My anchor holds. It holds. My anchor holds."

The function of the Christian church is a double one. The church is a witness to possibilities that lie beyond the facts. The church never was meant to be the mere guaranty of what has become established. That has been its shame in past days. It has been thought of only as a religious sanction of the status quo. The real business of the Christian church has been to witness to the possibilities that were not yet seen, that lay invisible far beyond, that were themselves a contradiction of the existing facts. The Christian church is also the power

by which these possibilities are to be made facts, and all facts contradictory to them to be denied and overridden and done away. Both as witness and as power the church needs the breadth and boldness of the missionary hopes. We need to hold fast on the world plane to an undertaking that will not let go the idea of a world brotherhood, that will work for that, and even in these days when mankind is rent asunder, will ignore the chasm and will send out its representatives across the whole world, speaking its message of a world love and holding fast to its dream of a world hope.

I come back in closing to the one note on which, as I conceive, the theme was intended to lay the emphasis—the war and the nation's *larger* call. Let us not yield to any influences that would make us smaller men to-day than we were five years ago, nor yield to any ideals or pressures that would contract our vision or narrow the field or strangle the forces of our ministry. This is the day for men to look out more widely over the world and to be more daring and courageous in their hopes and faiths, for men to make sacrifices broader and more courageous, more ample than they ever have made before, for them to think not in terms of one nation's relationship to another nation only, but in the wide terms of the interrelations of all men. It is a day when world measurements should be laid down upon all our thoughts.

They should be laid upon our thoughts of penitence and forgiveness. I read last evening the speech of Donald McLean, Deputy Chairman of Committees of the House of Commons, made only a few weeks ago in London. "Too much blame," said he, "too much responsibility, I should say, is thrown by us on circumstances. You and I remember that when the prodigal son came home again, he did not greet his father with a long recital of temptations to which he had been subjected," of the conditions that forced him into what he had done. "His message was, 'Father, I have sinned.' In this great struggle in which we are engaged, we shall not lessen the burden of our national responsibility for our sins by dwelling upon the iniquities of Germany. We have to bear the burden of our own sins." We need the larger outlook to-day to give us world thoughts of penitence and forgiveness.

We need it, because it must be a world scale of sacrifice that shall dominate our life and the life of the church now. We betray our mission and fail God if we shrink into a nationalistic sect that can conceive only of our own national functions, unless those national functions include for us the whole human brotherhood and the duty of speaking and thinking and living by the law of a world love. We need to write that word "wider" on all our prayer and service, shrinking back, as from the

voice of antichrist, from whatever shall suggest to us any abridgment or curtailment or withholding of the living, saving, creating ministries of Christ at home and abroad. To the larger thing, the world and God's voice in the world are calling us to-day.

The phrases of John Milton's great prayer I have read over and over again these last few days:

"The times and seasons pass along under thy feet, to go and come at thy bidding, and as thou didst dignify our fathers' days with many revelations, above all their foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as thou pleasest, for who shall prejudice thy all-governing will? seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand and thou standing at the door. Come forth out of thy chamber, O Prince of all the kings of the earth. Put on the robes of thy imperial majesty. Take up that unlimited scepter which thy almighty Father hath bequeathed thee, for now the voice of thy bride calls thee and all creatures sigh to be renewed."

In that spirit, and in that enlarged and ample faith, if the church will but open her life unhindered to the infinite God, may it not be that he could even now work through her, in us, the miracle of righteousness and of peace?

VII

SUPPLEMENTING THE SUFFERINGS OF CHRIST

VII

SUPPLEMENTING THE SUFFERINGS OF CHRIST

I fill up on my part that which is lacking of the afflictions of Christ.—*Colossians i. 24.*

That is a very startling claim. There is an apparent audacity about it which almost takes away one's breath. "I fill up . . . that which is lacking of the afflictions of Christ." But was there something lacking in Jesus which had to be supplied by Paul? Was there a defect in the sacrificial ministry of our Lord? Was there some fatal gap in the sacred securities of the cross? Was the green hill, outside the city wall, the site of an unfinished redemption? Was Paul needed to perfect the efficacy of atoning grace? This was surely not the meaning of the apostle's claim. More than any other man he continually gloried in the perfected wonders of the reconciling sacrifice of Christ. There was no deficit in Christ's account for Paul to pay. There was no adverse balance to be liquidated. Grace abounded in all the majestic fulness of an unfathomable sea. Love's redeeming work was done.

Paul could add nothing to the cross. There was not a single crevice of emptiness left for him to fill.

> Nothing in my hands I bring,
> Simply to Thy cross I cling.

And yet, here stands the strange assertion: "I fill up on my part that which is lacking of the afflictions of Christ." The apostle evidently brings some suffering of his own and adds it to the sufferings of his Lord. For it is possible for us to supplement the miracle we cannot perform. When the Savior has multiplied the loaves, we can distribute the bread. When the Savior has raised the dead, we can "loose him and let him go." The Savior is the fountain of life. It is ours to be life's ministers, to carry the water to the children of men. We cannot create the vital seed, but we can plant it, and tend it, and water it, and labor for an abundant harvest. We cannot work the original miracle, but we can supplement it. By no manner of possibility can we enrich the cross of Christ by any treasure of our own, but we can take up our own cross, and we can willingly yield our own strength to the glorifying of his cross, and to proclaiming its virtue throughout the world. We cannot make his sacrifices more effective, but by our sacrifices we can make the unshared sacrifice known to all men. And so our filling up of the sufferings

of Christ is not done on the hill called Calvary. It is done on that long road which begins at the empty tomb, and which stretches through Jerusalem, and Samaria, and reaches the uttermost parts of the earth. In the Christian redemption our sufferings are not elemental nor fundamental. They are supplemental. Sacrificial disciples are needed to proclaim the unique sacrifice of our Lord. "I fill up on my part that which is lacking of the afflictions of Christ." Now, wherever we touch the life of the Savior, we touch the spirit of sacrifice. His life is like the Alpine rope, with the red thread running through from end to end. Break it where you will, you find the crimson strand. In Christ's life there is an unfailing continuousness of sacrificial passion. Nothing is cheap. Nothing is done as a mere incident. Nothing is a bloodless fragment which has no relationship to the eternal purpose. In the life of Jesus everything is the gift of blood. Nothing seems to be born without travail. Every event bears the seal of holy sacrifice. We cannot break into the life anywhere without finding the scarlet thread. Let us try it here and there, and we shall see how, in every place, the sacred passion is revealed.

Open the Word in this place. Here is the Lord beset by vulgar men. A callous crowd, wearing the trappings of religion, has dragged a fallen woman into his holy presence. "Jesus stooped

down, and with his finger wrote upon the ground." And are we not looking at the crimson thread? That stooping down, that hiding of the face, is the symbol of suffering. It is the sign of exquisite spiritual refinement in contact with the brutal vulgarity of men. Turn to another part of the record. Wherever we find the Master in the presence of sorrow, his heart is always bleeding. It is impossible for him to gaze upon sorrow and remain unmoved. Familiarity never staled his sympathies. The customary happening never found in him an impenetrable cushion of indifference. If he saw a common funeral in the street, he was moved with compassion. If he was in the graveyard, he wept. It is the crimson thread. Break into the life at another point. One day his disciples came to him and introduced a number of young Greeks who desired the Lord's acquaintance. "Sir, we would see Jesus!" For one moment his soul is exalted in the vision—"The hour is come that the Son of man shall be glorified." And then we see the crimson strand again, and the suffering in which the redemption of Greek and Gentile is to be accomplished—"Now is my soul troubled." It is a glimpse of the afflictions of Christ.

See him again in the presence of moral and spiritual indifference. Jesus Christ was never indifferent to indifference. "When he beheld the city he wept over it." It is the crimson thread. Be-

hold him in the presence of a wavering and disloyal faith—"One of you shall betray me." And now watch for the red line—"And when he had said these words, he was troubled in spirit." See him once again in the presence of suffering infirmity, and he is bleeding in the ministry of healing: "Virtue is gone out of me." It is the service of ceaseless sacrifice, and here it is imparting immediate life to a woman who is bowed and broken. And so is it everywhere in all the varied aspects of his labor. Christ never gave anything that cost him nothing. His very words were spirit and they were life. Everything about the Savior was stamped with sacrifice. Through every deed there ran the current of holy passion. His whole life was a travail for eternal ends, and therefore everything was the gift of blood.

And when I turn from the life of the Master to the life of his apostles, I find the fellowship of his sufferings. We can see the crimson line. The apostles carry through many lands the evangel of the atoning sacrifice, and they always proclaim it amid their own sufferings. Nothing happens easily in the Acts of the Apostles. Every triumph is the fruit of a crusade. Every marvelous event in the record is associated with an agony, and it comes to birth in the way of sacrifice. Nothing is born in sweet little picnics, nor through the ministry of amiable speech and anemic service. The early

apostles did not proclaim the cross of Christ in the light mood of recreation, nor did they crown the Savior Lord of all in bloodless festival. The apostles entered the kingdom of heaven through tribulation, and they conquered new dominions for their Lord as trenches are taken on the battlefields of Europe, by casting everything into the venture, and by climbing the steep ascent through peril, toil, and pain. They filled up on their part that which was lacking of the afflictions of Christ.

And so has it been all through the history of the Christian church. The great births of the Christian centuries have been great travails. Nothing glorious has been born without pang. Agony and dawn have always kissed each other. God's tremendous things have never been given to an apathetic church. The cross has won no victory by the hands of sluggish and unbleeding heralds, and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the church. Yes, and the sacrificial sufferings of the church have been the life of the world. In all the great days the disciples of the cross have, by their own sufferings, filled up that which was lacking of the afflictions of Christ.

Well, here we are, at the end of the ages, and we are set in a big and momentous time. How is

it with us, and with all our fellow-believers in the church? Can we say with Rupert Brooke:

> Now, God be thanked who has matched us with his hour,
> And caught our youth, and wakened us from sleeping,
> With hand made sure, clear eye, and sharpened power,
> To turn, as swimmers into cleanness leaping.

Such is the mood in which millions of the soldiers of the nations are facing the demands of our day. In what spirit and temper is it being faced by the church of the living God? Is she the kinsman of the apostolic church, and the kinsman of the church of the great travails? If we break into the church's life, any time, or anywhere, shall we find the crimson strand? Can she truthfully say with the apostle Paul: "I fill up on my part that which is lacking of the sufferings of Christ"?

My brethren, it is imperative that we remember that war is not necessarily an ennobling experience, even if it be fought in a sacred cause and for righteous ends. War is by no means an inevitable ennoblement for the soldiers who engage in the struggle. There are deadly moral perils in camp and field. There is the deadly moral blight which has its favorite haunt where multitudes of men are swarmed together. Some of our young fellows come back smitten with something worse than leprosy. Some men return from the front with their faith shattered and destroyed. Others return

with their lives radiant with the light that never was on sea or land, and "by the vision splendid are on their way attended." Some men find in the trenches only profanity and obscenity, and they clothe themselves in the immoral mire of their surroundings. Others are like Sherwood Eddy's soldier friend, who said that in the direst surroundings he felt as if he were "in some great cathedral with the presence of God all about him." I remember that in the life of Phillips Brooks we are told about his brother George who, up to the age of twenty-three, had made no sign whatever of any deep religious trend, and had certainly made no confession of his Lord. George enlisted for service in the Civil War, and died in the service, and the chaplain of the company, sending the sad news to his mother, gave this witness: "He told me that he had never felt assurance of his pardon and acceptance until he became a soldier; that in the battle of Kingston, under the terrible fire of the enemy, his Savior came to him as never before, declared his presence, revealed his love, and held his soul in his hands." So it is very clear that while one man finds only the devil in warfare, another man may find his Lord.

And as it is with soldiers, so it is with peoples. War will not necessarily crown a people with a diadem of spiritual grace and moral nobility. Great changes will be affected by this war. The

transformation is taking place before our eyes. There will be social and economic adjustments of an incredible range and order. There will be changes in literature. There will be changes in the standard of life. And yet, amid all these changes, and in spite of them, there may be among the great masses of the people a deadlier moral apathy, and a benumbment of the nerves of spiritual correspondence, and a consequent lessening of our communion with God.

How is this fatal issue to be avoided? I believe it is largely to be avoided by the saving ministry of the church of Christ and by her eager willingness to fill up on her part that which is lacking of the afflictions of Christ. I would repeat the word I spoke a few moments ago: for great spiritual births there must be great travail. The church must be like her Lord and like the Lord's apostles in the early church. She must agonize for the moral and spiritual redemption of men. "Agonize" —it is a great New Testament word, and it was borrowed from the athlete. It was taken from the mighty wrestlings in the arena. The church is to agonize in the tremendous exercise of spiritual wrestling. She is to wrestle with God as the patriarch wrestled with the angel unto the coming of the dawn. She is to wrestle with herself, treading upon the lion and the adder within her own life and trampling the young lion and the dragon under

her feet. And she is to wrestle for the redemption of the world, generously and bountifully spending her blood that she may win the world for Christ.

Well, do you see many signs of this wrestling? Would you say that the church of Christ has intimacy with the apostolic agony and is entering into the fellowship of her Savior's sufferings? How is it with her men? How is it with her women? Said one soldier in a letter he wrote to a woman from Flanders: "I want to tell you that if you were here you would feel that a woman who frivols has ceased to exist for anybody who is up against the stark facts of death and life. . . . Can you guess how I feel when I see in the papers a picture-column advertisement of outlandish hat-shapes flanking the very letters describing an army in its agony! It flaunted us, if you please, when we still had in vision the broken but unbandaged heads of glorious men, smashed all about us in a great assault on our line."

Well, are we frivoling? What shall we do? What is to be our line of sanity and salvation? How shall the church agonize, and "fill up on her part that which is lacking of the afflictions of Christ?" Well, first of all *the church of Christ must agonize in the guarding of her own sensitiveness.* In times like these the realm of the insensitive is continually enlarging its kingdom. One nerve after another is benumbed and ceases to have

any correspondence with the naked reality of things. Our range of feeling is reduced. Some of our elemental instincts go to sleep. The fine perception of vital differences is blunted. Love and hatred mingle in strange confusion. Silver becomes dross, and the fine wine is mixed with water. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin. And therefore do I say that the church must agonize to preserve her own sensitiveness, for if her moral and spiritual intuitions become dull and dim one of the greatest hopes of the world is gone. The church must labor to keep her sense of right unaffected by flag or boundary line. She must be zealous to defend her humanness, her Christianness, her wells and fountains of life, and she must keep them deep and pure and sweet. She must fight against the subtle encroachment of all moral opiates and anesthetics. The church must keep herself awake and vigilant, and in this most appalling time she must remain the eye, and the ear, and the mind, and the heart, of our Lord and Savior Jesus Christ.

And secondly, *the church must agonize in the labor of intercession.* You remember the word of the apostle Paul: "I would have you know how greatly I agonize for you!" It is a glimpse into the strong intercessory wrestlings of the great apostle. It is a glimpse of the crimson strand. His prayers were like the muscular contention of an athlete in grips

with his antagonist. "Agonize" is not a popular word in the modern church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. We are more intent upon multiplying machinery than we are upon enriching our fundamental power. We are more eager in riveting the organization than in strengthening the organism. We are more concerned to confer with one another than we are to hold great communion with God. But, fellow-believers in Christ Jesus, it is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees before God. The deep and mighty prayers of the church are the real birth-pangs of the race.

Well, how is it with the intercessions of the church? If we could look into them should we find the red strand? Is there anything in our prayers in these momentous days which can in any way be regarded as supplemental to the tremendous work of Calvary? Is there anything of wrestling? Is there anything of the athlete's agony of contention for the prize? Let me ask a very challenging question, a question which smites me to the very ground as I ask it, and let me ask it in great reverence: "If you were God, would you answer prayers such as we toss so lightly and easily into the sacred presence?" How our Master prayed in Gethsemane in the birth-hour and birth-throes of the

world's redemption! "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Such was the Savior's suffering intercession. And his own church is called to supplement those sufferings. She is called to agonize in our own day, and to wrestle with the angel until the break of day. We are to "fill up on our part that which is lacking of the afflictions of Christ."

And in the third place *the church must agonize in the proclamation of the gospel.* Nothing, even in these exciting days, must supplant the preaching of the gospel, and it must be the apostolic gospel, not trimmed to meet the superficial fashion of the passing hour. We must not play with the gospel. We must not trifle with it. We must not toy with it daintily like effeminate loiterers who have no great business in immediate hand. We must hand it out to the world with the very blood of men and women who have been gloriously redeemed by the precious blood of Christ. There must be blood in the proclamation of the gospel to all our soldiers, whether they are in the training camp, or in the trenches in the actual field of war. Our services among the soldiers are not always impressive. Here are three sentences from the letters of three soldiers at the front: "Army religion is the limit." "The service is a perfect farce." "Church parades arouse my worst passions." Our

military chaplains must be more than prim and superfine spectators. They must be splendid soldiers of the Lord, and their services must be as real as the most urgent realities on the field, and when men hear them proclaim the gospel of the Lord Jesus Christ, they must be constrained to worship him as the supreme Hero of heroes and the Captain of their salvation.

And that, too, must be the primary work of the church at home, to preach the gospel, to proclaim the marvelous realities of redemption, and to do it with the very blood of lives which are eagerly surrendered to the Lord who bought us. The world is being populated with broken men, and with sorrowing, broken-hearted women, and they are yearning for something as real as their sorrow and as elemental as their need. If they do not find it in the church, they will turn away from our doors. One of the leaders of the English aristocracy, a woman who has felt the iron in her own soul, and is deeply sharing the sorrows of her sex, has recently written these words: "I have turned to the church and turned in vain. A church-goer all through the seasons, when only a still small voice summoned me, now that the call for what religion should afford has 'waxed exceeding loud,' I find that the church has nothing for me. . . . At the moment when the spirit of mankind was chastened, when humility had taken the place of pride, and there

was an actual quest for the haven of spiritual repose, the church has nothing to offer. Its bankruptcy, long suspected, was tacitly avowed. Those who went empty returned as they came. Healing there was none, foresight there was none, outlook there was none. . . . It is a tragedy that with the vast increase of our spiritual needs, there should be this failure of spiritual solace."

The world is aching for a gospel and it is the labor of the church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old gospel can do it! Yes, the old gospel, in working attire, proclaimed by a church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." That gospel, preached by a church that believes in it, a church that is redeemed by it, a church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated, and transfigured world. In her preaching of an atoning Savior the church must on her part fill up that which is lacking of the sufferings of Christ.

So must the church supplement the sufferings of Christ in all the ways I have named by guard-

ing her own moral and spiritual sensitiveness, by the wrestling ministry of intercession, by a lavish proclamation of the gospel, and by every form of holy and sacrificial service. In everything she does the church must reveal the crimson strand. She must shed her blood for her Savior. And she must do it all with sacred joy. She must rejoice that she is counted worthy to suffer for his name. Some of you may have seen the little book entitled *A Young Soldier of France,* and I want to quote from one of his letters. "I shall fight," he says, "with a good conscience and without fear, I hope, certainly without hate. I feel myself filled with an illimitable hope. You have no idea of the peace in which I live. On the march I sing inwardly. I listen to the music that is slumbering inside me. The Master's call is always ringing louder in my ears." Such was the spirit of a young soldier of France, and such must be the spirit of the church of Christ. "On the march I sing!" "The music inside me!" "Verily," says Apollodorus in one of Ibsen's plays, "so long as song rises above our sorrows, Satan can never conquer!" And indeed we have something and everything to make us sing. We have our risen and present Lord, and we have the boundless resources of redeeming grace.

> Were the whole realm of nature mine,
> That were an offering far too small;
> Love so amazing, so divine,
> Demands my life, my soul, my all.

VIII

THE MESSAGE TO THE CHURCHES

VIII

THE MESSAGE TO THE CHURCHES

I. Our Spirit and Purpose

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and their whole-hearted allegiance. As American citizens, members of Christian churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave his life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial

settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at

one in loyalty to our country, and in stedfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty, and brotherhood;

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the

army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with him his ministry of reconciliation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the na-

tion's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the kingdom of the Christ.

II. Our Practical Duties

Army and Navy. For the moral and spiritual welfare of the army and navy the churches are in chief measure responsible. They should therefore cultivate a close relationship to the Army and Navy Chaplains who are the accredited ministers of the churches and should dignify and strengthen their service. They should cordially sustain and reenforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp. They should also sympathetically support the plans of the American Bible Society to make the Scriptures available for every soldier and sailor of the army and navy.

The Liquor Traffic. In this time of crisis the Federal Council urges the churches to use their utmost endeavors to secure national prohibition as a war measure, demanded alike by economic, moral, and religious considerations. The liquor traffic consumed last year food-stuffs sufficient to feed 7,000,000 men for a year, required the toil of

75,000 farmers for six months to furnish these food-stuffs, engaged 62,920 wage-earners needed in legitimate industry and exacted a heavy toll of life. The nation cannot afford this economic and moral waste.

The Social Evil. War increases lust and its deadly consequences. The efforts of the government, of the Federal Council, and of the Young Men's Christian Association to prevent its development in mobilization camps will not fully succeed unless the near-by churches and allied organizations see that vice and liquor are repressed in their communities and unless they assist in providing wholesome social and recreational activities for the men. All the churches will need to watch lest the excitement and strain of the hour lower the sex standards of the community.

Relief Work. The increased suffering of war time demands increased gifts and service. The churches should organize themselves to strengthen the American Red Cross by membership and the preparation of supplies, to care in friendship for all the needs of the families of men in national service, to increase their gifts to foreign war relief and to those European religious bodies which the Federal Council is already assisting.

Child Welfare. To meet the depletion of war the vitality of the rising generation needs to be conserved and developed. It is more important than

ever for the churches to aid in removing the community conditions that make for defective lives, and in securing sound measures of health and sanitation, of housing and nourishment, of recreation and education. The mobilization of youth for increased food production affords a starting-point for permanent community provision for the recreational and vocational needs of young people.

Increased Production of Food. The world is short of food. The safety of the nation and the outcome of the war depend largely upon our ability to increase the crops. This is an urgent national duty. The suburban and rural churches may well call the people together to consider community plans to this end.

Prevention of Waste. In face of the world need, extravagance and luxury are criminal, but productive business should be maintained at its fullest possible capacity. The simple life, which is a permanent obligation for the followers of Jesus, becomes in this emergency an imperative necessity. The women of the churches may well get together to consider and recommend sound economies in food and clothing.

Industrial Standards. The labor power of the nation must be conserved or the needed increase in production cannot be secured, as England has discovered. The industrial standards set up by the Federal Council and its constituent bodies must be

maintained. All cases of seven-day work, of lengthened working day, of the employment of children and young people under sixteen, or of women in the new hazardous industries, should at once be reported to local authorities or to the National Council of Defense.

Justice in Distribution. The churches should stimulate the community conscience to demand that all speculation in the necessities of life be eliminated, that all attempts to secure unjust profits be checked and that the hoarding of food-stuffs be prevented. Government action to this end should be heartily supported.

The Cost of War. The burden of war cost must be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability.

Safeguarding Democracy. If we are to advance democracy throughout the earth we must first exemplify it in the nation. It must not be denied, either in industry or in government. Even in the strain of war, the abuse of free speech is not so dangerous as its suppression, and nothing should be permitted to destroy the dearly bought right of freedom of conscience. One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end

in nothing less than such a constructive peace as shall be the beginning of a world democracy.

By order of the Council,

FRANK MASON NORTH,
President.

CHARLES S. MACFARLAND,
General Secretary

WASHINGTON, D. C., May 10, 1917.

IX

WORKS OF MERCY

IX

WORKS OF MERCY

We are faced by world-wide need and world-wide suffering without precedent in modern times and constantly increasing in volume and intensity. Every continent but one is involved in the war. More than five million men have been killed. More than fifteen million have been wounded. The number of those in dire distress, mental and physical, is many times as large, and the zone of suffering is constantly widening. The world is facing a tragic shortage of food and of other materials which constitute the very necessities of life.

It is peculiarly the duty of the church to do works of mercy, to bind up wounds, to comfort those who mourn, to feed the hungry, to clothe the naked, to provide homes for the homeless. These tasks may become greater than we can foresee. They may tax to the utmost our compassion, our capacity to love as Christ loves, our ability to minister to measureless suffering and need. Many churches have already been active in such war relief work. There is, however, a general desire for

advice as to effective forms of service, which has been intensified by our entrance into the war.

In answer to this demand, and to aid the churches in the heavy task which faces them, your Committee to Plan and Provide for Works of Mercy makes the following specific suggestions:

1. That all the churches in the constituency of the Federal Council and all Christian people be urged to support loyally the American Red Cross. Each church individually, or churches in groups, are urged to organize their forces through the women, the young people's societies, the Sunday-school, for the preparation of supplies to be used for our own and foreign war needs by the American Red Cross in accordance with Red Cross standards. One day each week may appropriately be set aside for work upon these supplies, preferably in the church building itself. Members of our churches and congregations will recognize the duty and the opportunity of becoming members of the American Red Cross and of securing other members for it. It should be remembered that the American Red Cross is a permanent organization and that it stands ready at all times, in peace as well as in war, to rescue the victims of great disasters by flood, fire, earthquake, pestilence, or famine. Also that while it is an independent national unit, it has an international relationship with the Red Cross throughout the world.

2. Soon we shall have a great new army composed largely of the young men of the nation. Many of them will leave at home those who are dependent upon them, fathers and mothers, wives and little children. It will be the duty especially of our churches and of their pastors to minister to such dependent families in a spirit of love and tenderness, and, by and by, to comfort those who mourn the loss of those who lay down their lives. They will be called upon to cooperate with Red Cross committees or other organizations which are specially equipped to meet the physical needs of such families and, where such organizations do not exist, to undertake this serious responsibility themselves. Many churches will have opportunity to cooperate with near-by hospitals which will minister to the needs of our soldiers and sailors. Our pastors whose churches are near military camps will not fail to offer their services and the services of their people in behalf of the men in the camps.

3. War Relief abroad is a continuing and growing necessity. With all our added burdens at home, there remains the sacred task of helping to keep alive, and helping to put on their feet again, millions of men, women, and children in Belgium and northern France, in Armenia and other Bible lands, in the Balkans, in Poland and other countries. It is one of our vital duties to continue and enlarge the compassionate work of War Relief. The ability

of the peoples who are now our allies is smaller than it has been to contribute to this cause. They have given vastly more than we, both absolutely and in proportion to their numbers. It seems clearly the duty of every church to share in the work of War Relief abroad by generous, regular, week by week or month by month giving as long as the war and the need continue. Our giving to this cause has been inadequate largely because spasmodic and unorganized. A dollar per month per member during the continuance of the war is not too high a standard for our churches to set for themselves.

4. It is a moral obligation upon the Protestant churches of America to continue their gifts to such European churches and missions as the Huguenot churches of France and Belgium, the McAll Mission, and the Waldensian churches of Italy. Probably no other churches have been more influential in proportion to their numbers. None hold more promise for the future. Their situation now is most critical. They also depend, for very existence almost, upon the aid of American Protestant churches. The Huguenot churches of Belgium and northern France are in the midst of the war area. Their buildings and missions and mission homes have been ruined and yet, with the old Huguenot spirit, the religious work goes on. Are not present world conditions such that we should add these

churches and their work to our mission field? We have here the opportunity to begin now the work of reconstruction.

Suggested channels for War Relief giving:

The Federal Council. While not maintaining a War Relief treasury, the Council has conducted a campaign for over a year to stimulate War Relief giving in the churches, in cooperation with representative War Relief organizations which are independent of the Council.

The American Red Cross. The Federal Council's Commission on the Church and Social Service is cooperating most effectively with the Red Cross in a special campaign for increased membership and for work upon supplies. The membership of the Red Cross when America entered the war was 300,000. It now approaches 1,000,000. A membership of 2,000,000 is the goal sought.

The American Huguenot Committee and the Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Committee. These bodies are assisting both the missions and mission churches of Belgium and Northern France and the French Protestant churches which normally are self-supporting. These Committees are approved by the Federal Council.

The International Committee of Young Men's Christian Associations.

The National Board of the Young Women's Christian Associations.

The American Bible Society.

The Local Federations of Churches cooperating with the Federal Council.

5. We urge upon the churches of the nation preparation for the reconstruction of the devastated portions of Europe at the close of the war and for the period of starvation which it seems inevitable will ensue. It is too early to enter upon the material work of this reconstruction, but it is not too early to give to it the best thought of all of our churches.

6. Believing that the duty of assisting in the relief of the hunger and distress of millions, especially of women and children, in Europe and near Asia, is a task too great for voluntary charity alone, and that it is therefore a task for all our people, we urge upon the President and Congress the duty of making generous appropriations for War Relief abroad, as is done by France and England for Belgium.

Note: Suggestions 5 and 6 were referred to the Administrative Committee of the Council for consideration and action.

WAR RELIEF WORK WITH THE RED CROSS

Recommendations to the Churches from the Commission on the Church and Social Service, and the Secretarial Council.

With the likelihood of a long war and the practical certainty that the United States will soon have large bodies of troops in Europe, the importance of the Red Cross is growing every day.

The President has urged that it be given millions of dollars and millions of new members. The goal of a million members has now been lifted to and beyond two million members.

The Red Cross has decided to begin at once the shipment of hospital supplies to our Allies in France and England, and it can use all that the women of the country can prepare. The Red Cross will be responsible for the care of invalided soldiers and of supplementing when necessary the incomes of families of enlisted men, in addition to supporting forty-six base hospitals, and providing hospital supplies for our Allies.

These are immensely important and difficult tasks. In view of the situation and of what is to

be done, the Secretarial Council decided at a meeting on Wednesday night, May 9, at the close of the Washington meeting of the Federal Council, and in accordance with its recommendations, to push forward the organization of the churches to help the Red Cross in this work.

Following the work done by the Federal Council's Commission on the Church and Social Service, it was decided:

1. To ask every pastor who has not done so to ask for Red Cross members in his congregation.

2. To request the women of the churches to get together in the churches every week to sew for Red Cross hospital supplies, comfort bags, etc., or to help Red Cross Auxiliaries or Chapters in their own work rooms.

3. To get near to the families of enlisted men, and to be prepared to help the Red Cross look after any who may later need assistance.

4. To urge the churches to continue to help war sufferers in Europe, especially those of Armenia and Syria.

5. To ask pastors and the women of their congregations to do all in their power to stimulate production of foodstuffs, to introduce economical diet in their homes, and to guard against food waste.

Pastors or churches desiring to know more about

how to organize, or where to ship, may write to their denominational secretaries, or to

The Federal Council of Churches,
1112 Woodward Building,
Washington, D. C.

Henry A. Atkinson
Samuel Z. Batten
Frank M. Crouch
Worth M. Tippy
Harry F. Ward
The Secretarial Council

X

THE MORAL AND RELIGIOUS WELFARE OF THE ARMY AND NAVY

X

THE MORAL AND RELIGIOUS WELFARE OF THE ARMY AND NAVY

Obedient to its profoundest instincts, the whole church in America is deeply stirred for the spiritual welfare of the young men of the army and navy of the republic. The creation of new forces on new principles and on a vast scale for participation in an unprecedented conflict calls for a new consideration of the relation of the church to those who are called to the colors. The Federal Council of the Churches of Christ in America in a special meeting assembled, in behalf of the churches that it represents, invokes first of all most earnest prayer to the Great Head of the church, that the young men called to the service of the nation may be equipped for a spiritual warfare.

High beyond expression is the resolution with which multitudes of these young men have enlisted. Their words at this hour in many a home will be treasured as the most sacred possession. It should be our utmost endeavor to conserve these holy emotions and ideals. We believe that the

might of our forces is directly proportioned to their character, and that training and efficiency come to their highest expression in the lofty soul. It is the duty then of our churches to give of their best to accompany our troops to their training camps and to the front wherever they may be called.

The church finds expression in the army and navy first of all in the appointed chaplains who are the accredited ministers of the churches. Their rank has been recognized by the government. Provision has also been made for their appointment in numbers adequate to the needs of the service. The statutes may need modification. Arrangements have been entered into with the Secretary of War and the Secretary of the Navy whereby these departments of the government permit the Federal Council, through its committee on army and navy chaplains to recommend such of these new chaplains as are apportioned to the Protestant churches. It was unanimously agreed that the situation demands that the pick of the young ministers of the churches be sought for this service. It is necessary for these men to rank with the highly trained officers of the army and navy and to be able to meet successfully the difficult work which the chaplaincy involves.

We should urge upon Congress, and upon the military and naval authorities, especially upon the officers of the army and navy who have authority

over the chaplains, that they be protected and encouraged in the exercise of their spiritual function, and in particular that they be not assigned to duties which are incongruous or inconsistent with those functions. As the churches give of their best clergy to the government, the government should, in turn, give the chaplains every facility, protection, and encouragement in the exercise of their office.

We therefore recommend that a committee composed of Rt. Rev. William Lawrence, Bishop Earl Cranston, Bishop W. F. McDowell, Rev. Chas. S. Macfarland, Rev. Worth M. Tippy, Rev. Wallace Radcliffe, Rev. Chas. Wood, and Chaplain G. Livingston Bayard be authorized to confer with the President of the United States, the Secretary of War, the Secretary of the Navy, and the Chairman of the Military and Naval Committees of the Congress and to urge the following:

1. Proper and adequate equipment for the service and work of the chaplaincy.

2. Effective organization and representation in the War and Navy Departments.

3. New regulations approved by the chaplains.

4. Appointments of chaplains based on highest qualification, rather than on denominational lines or strict numerical strength, while keeping reasonably close to the denominational ratios.

5. Removal of all discriminations against chap-

lains in Congressional law and Departmental regulation.

6. Conference of army and navy chaplains in Washington at the earliest practicable date, and thereafter at least one conference in Washington every three years.

We desire to impress upon our churches the necessity of assuming closer relationship to the chaplains of the army and navy. The devoted men who have been filling the office have worked very much alone, often practically forgotten by their own church bodies and almost wholly overlooked by the Christian people of the land. Every chaplain should feel not only that his own church is back of him but also every other church, and he should see in himself the pastor of the men of varied faiths who are under his care, and vividly realize the sacredness and responsibility of that relationship. The churches should do everything within their power to reenforce and dignify the service of these their representatives.

It is therefore

Resolved: That it is the sense of this conference that the Federal Council as the official organ of its constituent bodies represents the chaplains from these bodies;

That, as such, the Council is urgently requested to do everything in its power to advance their welfare and to dignify and protect their calling;

That arrangements be made by which representatives

of the Council may be kept in close touch with the chaplains by personal visitation and otherwise.

A specially equipped and well-tried and proved arm of the church for ministry among the young men of the nation is the Young Men's Christian Association. It has already shown its peculiar adaptability for work for the army and navy. We take courage as we face our task in the reports made to us of the comprehensive plans already set in motion for meeting the present emergency and opportunity. We recommend to the churches immediate and cordial cooperation in these plans.

A joint meeting of representatives of the Federal Council and of the War Work Council of the Young Men's Christian Association has already been held and resolutions were formulated which have since been approved by the War Work Council. These resolutions are now brought to the Federal Council for consideration. We recommend their approval, as follows:

1. That the Committee responsible for choosing the men to direct Association work in the camps and the committee responsible for choosing the chaplains shall take such steps as may be necessary to acquaint new workers, both Association secretaries and chaplains, with the relationships which should exist between them to insure the best results.

2. That the practise of regular and thorough con-

ference on the part of the chaplains and the Association secretaries in the different camps regarding matters of common concern be encouraged and promoted.

3. That the Administrative Committee of the Federal Council and the War Work Council of the Young Men's Christian Associations shall each appoint a Conference Committee of five men to meet as occasion may require to insure the best understanding and cooperation between the chaplains and the Association secretaries.[1]

This nation, as one of the great Justices of the Supreme Court has said, is founded upon the Bible. When every other voice is silent the Holy Spirit, speaking through its pages, counsels and comforts. Therein is revealed the Captain of our own and the world's salvation.

We therefore recommend to the churches the sympathetic support of the plans of the American Bible Society to present each chaplain who may request it a Bible for his regimental services, and to make the Scriptures available for every soldier and sailor of the army and navy.

We are encouraged to learn of the appointment by the government of "A Commission on Train-

[1] The words: "and cooperation between the chaplains and Association Secretaries," are added by the Federal Council and recommended to the War Work Council for their adoption.

ing Camp Activities" to study conditions in mobilization camps and their environments and to promote abundant and wholesome recreation both within and without the camps. We believe that in this and in the whole-hearted activity of the Christian churches and all the agencies of social regeneration in the cities and towns in the neighborhoods where our soldiers and sailors in small or large detachments are assembled incalculable forces may be brought to bear to offset the powers of evil. Light is stronger than darkness. We urge the churches in these neighborhoods to awaken public opinion to this imperative obligation.

We welcome all the endeavors of the established agencies of the country interested in providing special Christian literature for the army and navy and in all efforts to hold high the Christian institutions of the country, the Lord's day, Christian work, and the like. We do not forget Lincoln's words in 1862: "The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High."

We do not forget, however, that there is a duty of restraint as well. The most subtle enemies of our army and navy are not in the armed forces opposed to them. Intemperance and social vice have invalided and slain their hundreds and thousands of thousands. We therefore demand and

support all measures to do away with these opportunities of evil wherever our young men are mobilized in zones of safety and in all the accessible neighborhoods. Supreme protection requires that a heavy hand be laid upon these recognized evils throughout the length and breadth of the land.

We can only do our duty to our army and navy in this crisis by arousing ourselves as a people and quickening and establishing all the spiritual potencies of our nation. We can expect of our sons only that which we ourselves are. This is an hour for sacramental obligations. Let us renew our vows.

Resolved: That a brief message be prepared by the Federal Council to be put in the hands of all the soldiers and sailors of the army and navy.

Resolved: That a very brief statement of the essential points in this report be sent to the ministers of this country.

STATEMENT OF THE GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS IN WASHINGTON.

There are at present in the United States Navy 22 chaplains and 18 acting chaplains, a total of 40. Should the bill now pending, which increases the navy to 150,000, and the marines to 30,000, become law, 104 additional temporary chaplains will be required. This will raise the total number of naval chaplains to 144. They will serve, as at present

constituted, 400 ships, 20 naval stations in continental America, 8 naval stations beyond the seas, and 30,000 marines.

These chaplains are provided by law and by navy regulations with the necessary equipment. The duties of these chaplains are to conduct divine worship at stated times, to perform marriages, conduct funerals, and administer the sacraments, to give religious and moral assistance to the men of their command, to conduct educational classes for men who need them, to have charge of welfare work, such as moving pictures, library, writing materials, etc. In rendering these services each chaplain is provided with the assistance of at least one enlisted man whom he may select from the ranks.

In the regular army there are at present 71 chaplains. They are at present with their regiments in continental America and its possessions These are exclusive of the chaplains of the state forces, who are appointed by the governors, usually upon the choice of the colonels of their regiments. Over these the War Department has no control except when their regiments are mustered into the national service. State chaplains are not supplied with equipment as in the government service, and this must be supplied by their friends.

The new army at full war strength will require one chaplain for each regiment of 2,000 men, or

three chaplains for each brigade of 6,000 men. In the mobilization camps the troops will be organized by brigades, so that there will be three chaplains and their three assistants for each brigade. This will require 500 chaplains and at least 500 assistants for each million men, and approximately two thirds of the chaplains will be Protestant clergymen.

The army chaplain is supplied by the government with a tent, fully equipped with a moving picture apparatus, books, and writing materials. All this equipment is carried free of expense by the Quartermaster's Department.

The army chaplain's duties are practically identical with those of the navy except that under stress of need, such as a shortage of officers, chaplains in the army may be detailed by their commanders to other duties. This may easily be used to the disadvantage of the chaplain's religious duties.

The present upper age limit of navy chaplains is thirty and one-half years; of the army, forty years. At present, May 15, 1917, all chaplains being appointed are for permanent service. Later provision will be made in the navy for temporary chaplains to serve during the war, and it is to be presumed that like provision will be made in the army.

The nation has thus provided generously from

the time of the Revolution for the religious welfare of the men of the Army and Navy, and it will undoubtedly continue to do so. For a great many years, however, the chaplains have worked very much alone. Their churches have known very little about them, and there has been little of the close vitalizing touch which a pastor feels with his ecclesiastical organizations.

Early in March the Executive Secretary of the Commission on the Church and Social Service was sent to Washington to organize the work for the new chaplains. A General Committee on Army and Navy Chaplains has been appointed by the Washington Committee of the Federal Council, with chairmen of denominational commissions on chaplains on its membership, and an understanding has been secured with the Secretaries of the Navy and of War by which the General Committee on Army and Navy Chaplains is permitted to seek out, investigate, and recommend the new Protestant chaplains.

It has been unanimously agreed by the Committee that all applicants who are to be recommended shall bear the endorsement of the chairman of the denominational committee and the executive officer of the Federal Council, and that each man shall be investigated both by the denominational committee and the Washington office. In view of the fact that a million or more of our

young men are soon to be in training camps, it has seemed to the committee that the situation demands that the churches shall give of their most capable young ministers to this service. There is at present no more vital work before the church than this. The committee is therefore asking for ordained men who are graduates of colleges, who have preferably also had seminary training, and who have had at least two or three years of experience as pastors of churches. If they were athletes in college, so much the better, but, above all, it is necessary that they should be men of physical strength, tact, courage, and spiritual earnestness.

It was agreed also that it would be inadvisable to advertise for applicants since that brings in a flood of applications which must be investigated, but that the committee should rather go to the constituted ecclesiastical authorities and to the deans of seminaries, and ask them to select the proper men and to secure their applications. This also will enable the church authorities to protect their congregations by distributing the vacancies thus created in pulpits.

As a last insurance against making mistakes it was decided to request all applicants who are considered otherwise suitable for recommendation to come to Washington for personal interviews with the committee. This plan is now thoroughly in-

stalled. It is working smoothly and is producing a high type of personnel.

An unanticipated opportunity for service is arising in connection with the work of these chaplains with the soldiers. One of the gravest problems of the mobilization camps is that of social hygiene and the ravages of venereal disease. It is known that 40 per cent. of the Canadian soldiers who are invalided home are sent back because of this infection.

Mr. Foster of the National Hygiene Association, in a recent conference in the editorial offices of the *Survey*, stated that the main factor in the control of this evil is the personal education of the men, influencing them to continence. This is the opportunity of the chaplains.

There will be three chaplains for each brigade of 6,000 men. If the mobilization camps include an army corps, there will be 27 chaplains in each camp. The men who are being selected are of the highest type, men of modern training and with the social outlook. They may easily exert a strong moral and spiritual influence for the personal control of this evil by the soldiers. In the conferences which are to be held with these chaplains as they are appointed, and later in the group conferences, it will be possible to direct their energies to this need. The churches and the Commission on So-

cial Service will thus have a rare opportunity to do constructive work in connection with the Commission on Training Camp Activities, appointed by the Secretary of War.

XI

CHRISTIAN DUTIES IN CONSERVING THE SOCIAL, MORAL, AND SPIRITUAL FORCES OF THE NATION

XI

CHRISTIAN DUTIES IN CONSERVING THE SOCIAL, MORAL, AND SPIRITUAL FORCES OF THE NATION

Spiritual Values

In this time of crisis our country is called to conserve all its resources and energies in order that it may devote them to the highest interests of all humanity. The nation has come to recognize that there are many forms of national service. The daily round and common task are exalted to a new value because of their meaning for the whole of suffering humanity. Under the stimulus of a patriotism that is more than national, multitudes of people are finding in the ordinary processes of life those spiritual values which it has long been the peculiar province and duty of the Christian church to unfold. In such an atmosphere the churches will find themselves able with increasing power to make clear the meaning of the great truth that neither the nation nor humanity can live by bread alone, that only as they seek for the kingdom of God and its righteousness will "all these things"

be added to them. It is with a renewed sense of the religious meaning of all the activities and relationships of life, with a deepened conviction that the entire life of humanity in its every aspect must be organized around the principles of Jesus, that the Federal Council now calls the churches to consider their practical duties in this emergency.

Liquor Traffic

Foremost among the forces which are wasting the moral, economic, and social resources of the nation stands the liquor traffic. It is wastefully absorbing food supplies and toil and life at a time when these are sorely needed to preserve the nation. Trained economists declare that last year the manufacture of liquor consumed 7,000,000,000 pounds of foodstuffs for the production of malt and distilled liquors—enough food to supply the energy requirements of 7,000,000 men for a year. It is inconceivable that the liquor traffic should be permitted to starve some men that it may make others drunk. The *Brewer's Year Book* boldly declares that it requires the toil of 75,000 farmers for six months to furnish these foodstuffs. If the labor of these men could be used for food instead of liquor it would measurably relieve the situation produced by the present scarcity of food. There are employed in the manu-

facture of liquor 62,920 wage-earners. These men are needed in legitimate industry, and they should be transferred to such occupations as will make their labor a blessing to the people instead of a curse. According to the statistics of the Medico-Actuarial Mortality Investigation, brewery workers lose an average of six years of life, and bartenders an average of seven years of life, on account of their occupations. The toll of life demanded by the liquor traffic of its own workers is too great for the nation to continue to pay it at a time when every bit of vitality is needed. Moreover, the liquor traffic increases every form of social waste, poverty, crime, disease, the social evil. Its elimination therefore is a first measure of social safety in the hour of peril. For these reasons—the waste of food, the waste of labor, the waste of life, the social waste—we appeal to the President of the United States, and to Congress, and we urge all the churches to appeal, that a bill for prohibition as a war measure be passed immediately. Pending such action, we urge our churches to give their heartiest practical support to carry out the plans of our Commission on Temperance, to persuade certain special groups—college alumni, society women, organized labor, men in training camps—to abandon the use of liquor. We further urge our churches to stand ready, in the event of war prohi-

bition, to develop a community program to replace constructively the social activities of the saloon.

The Social Evil

One of the most destructive social effects of war is to be seen in the rapid spread of that deadly race poison which is the consequence of the sins of the flesh. The reports from all belligerent countries show an appalling increase in venereal diseases. This is due in part to the concentration of men in camps, and in part also to the stimulating effect of the war spirit upon the sex instinct. There is no more urgent duty thrust upon religious leadership by this war, for the future interests of humanity, than to protect the unborn from the consequences of those sins which are indeed "visited upon the children." We heartily commend the action of the President in appointing an authority in practical measures of social hygiene to work in training camps. We are equally glad to note the joint plans of the Federal Council and of the International Young Men's Christian Association to care for the moral welfare of the army and navy. It will be the privilege of those churches in the neighborhood of training camps and naval stations to cooperate with these plans. They can aid in providing a beneficial social and recreational life for the men. It is the special responsibility of such

churches to insist that their communities sternly repress the vice and liquor interests and, as far as possible, remove all temptation from the path of the nation's defenders.

It will also be possible for each local church to see that enlisted men from its community are constantly kept in touch with home interests by friendly letters and remembrances. The stimulus of friendship and old associations will prove a source of moral strength. It will also be necessary for the churches to exercise special vigilance to safeguard the sex life of their own community, to prevent the lowering of standards that is one of the natural results of a time of excitement and strain. If any warning is needed in this direction, we need only point to the increase of illegitimacy in some of the belligerent countries.

Conserving Social Energies

One of the penalties of war is the depletion of social resources. The energies that have gone into the promotion of social progress are necessarily largely absorbed in the prosecution of the immediate national aim. The belligerent countries of Europe are all suffering from the arrest of their social programs. Before this country entered the conflict many of our social agencies found their funds falling off and were compelled to diminish their

staffs and defer or abandon their plans. Now war will multiply the nation's social needs. It will increase hunger, disease, delinquency, and add to the burdens of existing agencies for community welfare. In this situation members of our churches must consider their duty to increase rather than diminish their gifts and their services to all social agencies. Our allies in Europe have pointed the path of duty for us by their large gifts to Belgium, notwithstanding their heavy war budgets. It is a time to strengthen our normal community activities.

Child Welfare

There is particular need for increased emphasis upon child welfare. War makes a heavy attack upon child life. Unless this is repulsed the nation pays a double bill. It adds to the loss of much of its manhood the weakening of the next generation. In England the work of popular education has been shot almost to pieces. In regulated Germany, as one result of the war spirit and its demand upon the energies of the community, juvenile delinquency shows a marked increase. In a time of general prosperity, as we enter the war, the New York Department of Health records the largest number of seriously undernourished school children ever listed. In such a situation it is absolute folly to decrease the energies that have been given

to the conservation of child life. To meet the depletion of war the vitality of the coming generation needs to be increased. We therefore urge the churches to call the attention of the community to this need, and to increase their cooperation with all child welfare agencies. It is more important than ever to promote sound measures of health and sanitation, of good housing and full nourishment, of adequate recreation and education. To shorten the educational career of children who at best have a meager preparation for life, a measure already proposed, is a policy of social waste. In this emergency the practical program to which the Social Service Commission of the Federal Council has asked the churches to address themselves becomes more important than ever. The present widespread movement for vacant lot gardening, when properly organized and supervised, helps to prevent the moral waste of youth. It can be extended into full community supervision of the spare time of boys and girls. It furnishes a starting-point for a permanent mobilization of the community to care for the recreational and vocational needs of its young people.

National Vitality

The heavy proportion of young men of the age for military service who have been rejected because they are physically unfit is evidence of wide-

spread community conditions which make for the lowering of vitality and the production of defective lives. It is a demonstration of the need of discovering and removing these conditions. This need is increased by the tremendous expenditure of human life during the war. In many instances the churches have already addressed themselves to this task as a religious duty. Such activities will now need to be redoubled. Now that the entire world is forced to consider the best measures for the conservation of human life, it is particularly fortunate that the Federal Council has a movement under way to lead the churches into the most effective cooperation with all other agencies for the conserving and strengthening of national vitality.

Community Leadership

In these and other matters there is large opportunity for community leadership on the part of the religious forces. They must themselves, however, first learn to act together effectively. Existing church federations can in this emergency find new power through increased practical activities. In many places federated activities may for the first time be organized. The common need and purpose of the hour is fusing the community mind and spirit into a real unity. Capital and labor, different racial and social groups, are finding com-

mon tasks and with them a new understanding and appreciation of each other. This fact makes it possible for the churches to find a new approach to immigrants and to make the community need of their patriotic service an enforcement of community consideration. To lead them into the cooperative service of the hour is to give them a practical instruction in citizenship and the community a demonstration of their worth. Those who work together in a time of need will feel themselves, and will be felt to be, full members of a common family. As the growing community solidarity of the hour of crisis breaks down class barriers it is the opportunity for the Christian religion to emphasize its ideal of the permanent abolition of those artificial distinctions and differences which now split society into alien and antagonistic groups.

Economic Duties

The world is short of food. The President has fittingly called the attention of the nation to its duty to increase the food supply. In many lands there are hungry mouths dependent upon our labor. The safety of the nation and the outcome of the war may depend upon our success or failure here. The task is threefold: The conservation of our present economic resources, the increase of production, the securing of just distribution.

Increased Production

We specially urge all pastors in rural communities to call the attention of their members to the imperative necessity of securing this year the largest possible yield from the soil. The use of vacant land for gardening is an additional source of increased food supply, but it must be made a serious business or it will derange real production, and become a source of economic weakness. There is a religious service to be rendered by securing cooperative community plans for increased production of food staples, involving the use of all available land, capital, and labor. In suburban and rural communities the churches may well call together the people to consider this matter. The Commission on the Church and Country Life proposes to bring to the attention of the pastor of every rural church in the United States the necessity for the fullest cooperation with county agencies, farm bureaus, extension departments of the state agricultural colleges, and other agencies of the Federal and State Councils of National Defense, for kindliness and consideration in the breaking in of new and untrained emergency laborers and for meeting their religious and social needs, for keeping the tone of public opinion in rural communities keyed to national and world-wide duties.

Economy and Simplicity

It becomes a religious duty at this hour to emphasize the criminality of waste. The elimination of extravagance and luxury is a permanent principle of Christian economy, but it must be remembered that there is an economic danger in curtailing reasonable consumption. Parasitic trades ought to be discontinued, but productive business must be maintained at its full capacity or there will be unemployment and poverty. The simple life which makes for the highest efficiency is the normal life for the followers of Jesus. Those who have thus been living for humanity in all good conscience must continue so to live. War has not changed their objective. Many who have never recognized the obligation for simple and efficient living will see it under the pressure of war needs. This opens an opportunity to religious leadership to make the high claim of brotherhood continuously effective in their lives in permanent standards of simplicity.

Conserving Labor Power

Equally imperative with the duty of conserving the economic resources of the nation, if not paramount to it, is the necessity of preventing its labor power from being depleted by improper conditions.

After a long struggle, in which the churches have taken part, certain industrial standards have been set up as the demand of Christianity. Under the pressure of war production, these standards are already being broken down. Before this country entered the struggle the feverish haste to furnish war supplies for profit had already developed the seven-day week, the long hour day, night work for women, exposure to accident and industrial poisoning, with a tremendous increase in the cost of living which lowered the standards of life for multitudes of wage-earners. Now comes a force more powerful than private profit to work the same wreckage of the social results of Christianity. The nation's need calls for haste. In response to that call state legislatures are considering bills to suspend the safeguards that have been placed around the life, the health, and the morals of wage-earners.

England's Experience

The folly and futility of thus attempting to hasten or increase production has been shown by the experience of England and France. In England, in the early days of the war, the patriotic spirit set aside labor laws in order to expedite the production of munitions of war. At the end of the first year the results were unsatisfactory. A Committee was appointed under the Ministry of Muni-

tions "to consider and advise on questions of industrial fatigue, hours of labor, and other matters affecting the physical health and physical efficiency of workers in munition factories and workshops." The chief concern was the supreme need of increased output. As a result of its investigation the Committee went on record against Sunday work, the long-hour day, and night work for women. It showed that the total daily output may be actually decreased by the introduction of overtime. It secured an increase of production by putting in the weekly rest period and by reducing the hours of labor to fifty-six per week.

A Practical Task

In the face of this evidence the churches have a patriotic duty to insist upon the maintenance of the industrial standards long since adopted by the Federal Council. Even though labor in its patriotism is willing to let down the safeguards it has struggled so hard to obtain, labor cannot be permitted mistakenly to consent to its own destruction and the weakening of the nation. Standards are broken down much easier than they are secured. At the end of the war the forces of greed will be waiting to take advantage of the situation while the forces of righteousness will have spent much of their energy. It becomes the urgent

duty of local church groups to watch industrial conditions. All attempts to establish a seven-day week, to lengthen the work day, or to lower wages, the failure to raise wages to keep pace with prices, the employment of women or of children and young people under sixteen in extra-hazardous industries, the failure to establish safety and protective devices in new war industries, the throwing of people out of work by unnecessary shutting down of plants, should be reported to the local City or State Federation of Churches or to the denominational Social Service Commission, to any State Safety, Sanitary, Industrial, or Health Board, and to the National Council of Defense, Washington, D. C.

Just Distribution

The duty of just distribution is equal with that of increased production. There is no higher patriotic service than to defend the nation against the inroads of social and industrial injustice upon its unity. In war times the cry of God's poor for protection sounds through the land. War prices mean undernourished wage-earners and lowered standards of living for those of small income. The church which is charged with teaching the social justice embodied in the message of the prophets and of Jesus must demand that all speculation in the necessities of life be absolutely eliminated and

that all attempts to secure unjust profits be effectively checked. The men who would make gain out of the hunger of the people must be driven from the temple of the common life as Jesus drove out the money changers.

Measures and Principles

The evident determination of the government to regulate the price of fuel and food is a practical method of social justice which we heartily commend. The President has recently had conferred upon him the power to control the operation of the railroads in case of military necessity. We would respectfully suggest that this power be used, not only for the transport of troops, but also to strengthen the nation's workers with the abundance of our harvests, so much of which has in other days been wasted for lack of efficient and just transportation facilities and distributive management. We call our people of means to remember that those who hoard the necessities of life are helping to raise the prices which the less fortunate must pay. The churches, which stand for "equal rights and complete justice for all men in all stations of life," can do no other in time of national emergency than to insist that all the people shall be equally well nourished, and if any suffer it shall first be the idler. It is also an opportune

time to proclaim the principle that profit shall be nothing more than a reward for service rendered. As expressions of this principle we appreciate the evident determination of the government to curtail profits and also the voluntary action of business leaders in reducing profits on materials and products needed by the government. The patriotism which thus expresses itself may well consider whether it cannot also function in dealing with the purchasing public by the same standard. On the other hand, the men who would use a world crisis for personal profit are branding themselves as traitors to the nation and to humanity. Here is another opportunity for the churches to secure a lasting gain in the social expression of Christianity. They are now able to urge that the principle that pecuniary reward shall only equal service rendered, which is so clearly recognized in the time of emergency, should be permanently enthroned.

War Finance

The principle of equal rights and justice must also be applied to war finance. It is necessary that its burden be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability. Says a prominent Wall Street firm: "We accept the gen-

eral principle that wealth as well as persons should be conscripted and that those who risk their lives to fight our battle should not return home to pay for years to come the cost of conducting the war." If the nation picks the strength of its youth for the firing-line, justice demands that it select its financial strength and economic ability to bear the money cost of the war. The principle of universal service will mean that no specially privileged class shall be created. It will mean, as England has shown us, that the war shall be paid for largely out of excess profits and incomes, in order that an unfair proportion of its burdens shall not be piled upon the backs of the people of small income nor shifted to the shoulders of the next generation. If large profits develop out of the nation's war needs, the destruction of the productive process will inevitably follow, for labor will rightly decline, as it did in England, to permit its patriotic service to be thus exploited. We believe it to be just, whenever necessary, that income and profits should be taxed to the furthest possible point without checking production. We also believe it to be just and necessary to exempt that surplus income which is now dedicated to the maintenance of religious and social agencies, in order that the higher activities of civilization may not be impoverished.

The Development of Cooperation

Such measures constitute the beginning of a discipline in economic cooperation. The Federal Council has already declared that "the church must clearly teach the principle of the fullest cooperative control and ownership of industry and of the natural resources upon which industry depends in order that men may be spurred to develop the methods that shall adequately express this principle." The present emergency is developing some of those methods. The existing international control of finance and economic resources is the biggest piece of cooperative management the world has yet seen. This gain in cooperative capacity should be conserved and extended after the war. It should cross the barriers between the classes and the races. None should be excluded from its duties or its benefits. The world has taken a big step toward the day when the resources of the earth shall be recognized as the common possession of all the children of men to be jointly administered for the greatest good of all. When that can be done, the tap-root of strife will be cut, and the world-wide brotherhood of man can proceed to build the house of the spirit in which all people may dwell together with the Father of them all.

High Aims

This nation has entered the world war declaring itself bound to prosecute high aims. Yet it is the tendency of war to lower the spiritual resources of a nation. It lessens good-will which is the heart of Christianity. It limits democracy, which the Federal Council has declared to be the expression of Christianity. It therefore creates a compelling duty for followers of Jesus to promote good-will and to increase the spirit and practise of democracy. They must be doers of the word and not hearers only. In the practical duties of the hour herein suggested, and in the spiritual attitudes demanded, lies the opportunity for large development of the soul.

Love Your Enemies

It is for the teachers of Christianity to discover what it means in war time to "love your enemies." In many communities the churches have been learning this lesson as they have been fighting against organized evil. They are now to extend this experience to the international field. It is a time to pray to be delivered from "envy, malice, and all uncharitableness." It is a time to guard the spirit against unworthy and unjust suspicions, which are the beginning of hatred toward enemies abroad or aliens at home. Those who are willing to yield

their bodies for the defense of universal right are thereby ennobled, but those who harbor the spirit of vengeance thereby imperil their souls. To continue an economic war after the war, as has been proposed, would be a violation of the fundamental teachings of Jesus. It is the bounden duty of the churches to promote the spirit of reconciliation as the impetus to a cooperative world life from which our enemies shall not be excluded.

Freedom of Conscience

The churches have declared themselves through the Federal Council for the utmost possible extension of democracy. Therefore it is incumbent upon them to safeguard the spirit of democracy in the stress and strain of war time. Already free speech has been unreasonably curtailed and has been abused by the local authorities who have curtailed it. Its abuse is not so dangerous as its suppression. When the state compels men to military service it raises the ancient religious question of freedom of conscience. The churches which have furnished martyrs for this principle are under particular obligation to see that the conscientious objector is allowed such non-combatant service as does not violate his conscience. On both sides of this issue those who seek to apply the teachings of Jesus to a critical situa-

tion must grant both freedom and respect to others who interpret them differently.

Industrial Democracy

The Federal Council has declared that the "Christian ideal of the state cannot be realized until the principles of democracy are applied to industry. Therefore must the churches support all measures that really make for industrial democracy." Under the pressure of the common duty some of these measures are now being extended. In some instances, however, the right of collective bargaining, which the churches have declared to be the first expression of democracy in industry, is being aggressively and brutally denied. Those who take this attitude must be reminded that if we are to advance democracy throughout the earth we must first live it here. Only a free people can help to set others free.

The End of Militarism

This war will neither defend nor extend democracy unless it destroys the spirit of militarism, unless it exterminates the system of competitive armaments and releases the nations from the necessity of living in a hostile world. This is declared to be a war to end war. Therefore, as the President has stated, the discussion of permanent mili-

tary policies may well await the outcome. Meanwhile, the Christian pulpit can continuously create in the people the determination that this war shall end in nothing less than a constructive peace that may be the beginning of a world democracy.

The Christian World Order

The fact that such a calamity as this world war could come compels a rigorous scrutiny of the underlying principles of our civilization. It is a summons to the Christian church to challenge a social order based upon mutual distrust and selfish competition. It is a summons in penitence to renounce and oppose the principles of national aggrandizement at the expense of other peoples, of economic selfishness seeking to control the world's resources, trade routes, and markets. It is a summons to the Christian discipleship to bring forth the fruits of repentance in labor for a new world order. Because this nation has gone to war for international ends, for the rights of all peoples, it is the time of times for the pulpit to emphasize the international aspects of Christianity, for unless there be more of brotherhood in the world after the war there will be less of the Spirit of God. In such a day we dare not worship any national deity. We bow ourselves before the Father who "hath made of one blood all nations of men." We seek to know what

his justice, his righteousness and his love may mean in human relations. We look with unquenchable hope upon the vision of that social order foretold by the Hebrew prophets and called by Jesus the kingdom of God. Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summon the generation that is paying the awful cost of this world war highly to resolve that out of it they shall create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give to every nation and to the last man due share in the ownership and control of the earth's resources and affairs, so that they may dwell unhurt and unafraid under their own roof-tree, and in all high service for each other may seek to develop the life of all to its highest spiritual values in order that God may indeed dwell with men.

A LETTER FROM THE PRESIDENT

THE WHITE HOUSE
WASHINGTON

June 8, 1917

MY DEAR DR. MACFARLAND:

I need not say to you how much I appreciate the message from the Federal Council of the Churches of Christ in America. It has helped to reassure me and keep me in heart.

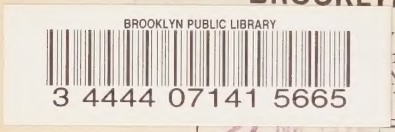
Cordially and sincerely yours,

Rev. Charles S. Macfarland,
New York City.

9409 F293

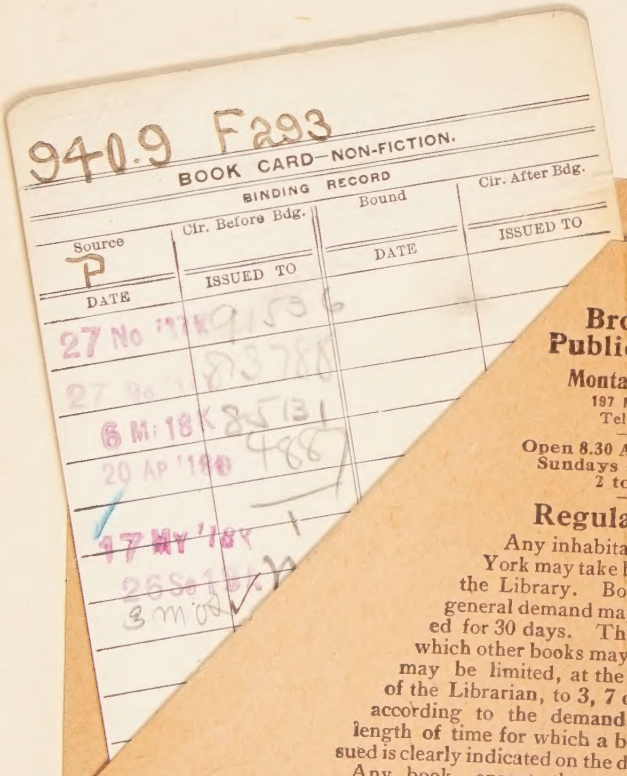
BROOKLYN PUBLIC LIBRARY

be kept 14 days from
aped below.
NTS will be charged for each day
beyond that time.



27 NO
27 DE '17
6 MI 18K
20 AP '18
17 MY '18
26 SE 19

Form No. D f. 12-14-80M. M. & C. Co.



Brooklyn Public Library

Montague Branch
197 Montague St.
Tel. 2773 Main

Open 8.30 A. M. to 9 P. M.,
Sundays and Holidays
2 to 6 P. M.

Regulations

Any inhabitant of New York may take books from the Library. Books not in general demand may be loaned for 30 days. The time for which other books may be loaned may be limited, at the discretion of the Librarian, to 3, 7 or 14 days according to the demand. The length of time for which a book is issued is clearly indicated on the dating slip.

Any book, except those designated "three" or "seven-day books," current numbers of magazines and books which have been reserved for another borrower, may be renewed for the same length of time as that for which it was originally issued.

When renewing book by mail or telephone give title, number, and date charged.

Each book kept overtime is subject to a fine of two cents a day until its return; if retained two weeks overtime it will be sent for at the borrower's expense.

Books should be examined for mutilations, etc., at the time of borrowing, as the last borrower must be held responsible.

Form Bp. 12000-12-14-E.